


1992

Franco-Americans, 1992 (Scrapbook #16)

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'Weight of Winter' is simply bad writing

● Novel is presented as 'serious,' but it's better suited for supermarket shelves.

By DENIS LEDOUX

"The Weight of Winter" is Cathie Pelletier's third novel, the last in a trilogy set in the fictional northern Maine town of Mattagash.

The publisher, Viking, calls it "as comic as it is tragic, as heart-breaking as it is wise" and quotes Publisher's Weekly hailing the book as a "masterful work." Clearly this book is being presented as serious writing.

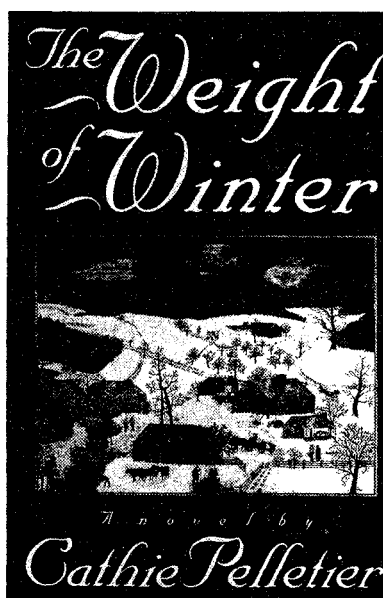
Serious writing creates a universe of its own. The writing must be the source of the emotional reaction the novel evokes in its readers. For example, in "The Weight of Winter," a single woman struggles with being alone and with expectations others have of her being alone.

In serious writing, the reader would identify with what the text reveals of the life of Amy Joy Lawler (the protagonist), not with prejudices and established sympathies for old maids, middle-aged women or whatnot.

The reader would be entangled in the individuality of the protagonist's life. The reader would identify with who the protagonist is, as she lives the life only she can live. He or she would not be asked to identify with her simply because she is a member of a group with whom the reader has sympathy.

Manipulating the reader

By contrast, genre fiction, the kind of fiction found in books sold in supermarkets, does not derive its emotional response from its text. It evokes a stock reaction drawn from cues outside of the work to affiliate a reader with a group: i.e., old maids,



A book that does not live up to its billing.

BOOK REVIEW

"The Weight of Winter"

By Cathie Pelletier

Viking Penguin USA, New York.
N.Y., 1991; 415 pages, \$21.95

the fever. In addition, the snowflake image is comic: It evokes the horror of the hot daughter melting in her mother's arms.

On page 258, "boys wore smiles." The image of wearing a smile is an affected literary conceit that can slip into an early draft, during the rush of composition, but should not ever get into print. There is page after page of this sort of borrowed thought and derivative emotion in "The Weight of Winter."

The dialogue is equally wanting, prone to being facile. From the very beginning (page 2) we hear: "The Women's Auxiliary decided to cook up a bunch of turkeys and trim-

Keep

Maine Su

FORUM

NOVELISTS — AND OTHERS — PROTEST

Don't call this bile a book

Denis Ledoux's review of Cathie Pelletier's novel, "The Weight of Winter," in the Dec. 22 Telegram ("Weight of Winter" is simply bad writing) was literary criticism at its absolute worst — a critical assessment so densely written and exquisitely dumb that most of it makes no sense at all.

This is the book reviewer in full, shabby molt: snobbish, arrogant and (unintentionally, I am sure) quite amusing.

Ledoux starts off by telling us that "The Weight of Winter" is Pelletier's third novel, that it is set in Maine and that Publisher's Weekly called it masterful. After that, the essay becomes only words boiling up in a furious cloud.

I didn't feel like I was reading a piece of literary criticism; I felt as if I was watching a chicken have an epileptic fit in a dusty farmyard.

One emerges from Ledoux's peculiar rant sure of only four things: He doesn't like supermarkets, genre fiction, the phrase "light as a snowflake" or Pelletier's writing. As to why he doesn't like these things, we have no idea.

Novelists who stick with the job quickly become used to this sort of twaddle and dismiss it for what it usually is — some insecure person's mighty effort to look mighty smart. That part's easy.

It's harder to figure out why the arts and books editor who commissioned this horrid piece of writing allowed it to run after he or she had read it.

Reviews are a valid and important part of a literary culture and I'm not suggesting that critical ones should be suppressed. Quite the opposite. With so many bad books glutting the marketplace, the reviewer has a responsibility to point out the quicksand bogs of the literary world.

Ledoux has no sense of responsibility, however; he is simply riding



his own hobbyhorses as hard as he can. The question is, why was he allowed to do so? Surely Pelletier deserved better than this wretched and prissy piece of writer-bashing.

Such egregiously bad criticism belittles all of us who make our livings scribbling out our dreams to entertain our fellow men and women.

Stephen King
Bangor

COULD DENIS LEDOUX wipe the foam from his mouth for a minute?

I am neither a fan nor critic of Cathie Pelletier, but when I read his review of "Weight of Winter," I had to jump into the fray. You see, I happen to be an author of some of those "supermarket" novels Ledoux

finds so "pernicious."

Not once, in the process of writing them, do I recall thinking: "I am going to borrow some derivative thoughts, throw in a few stereotypes and clichés, and, by golly, spread lies about human existence."

I may write genre fiction (it's how I reach my audience), but I try my very best to infuse it with the truth as I know it. If Pelletier sees snowflakes winging from gray skies (and yes, they do that — I've seen them), then who is Ledoux to tell her she simply can't see them that way? Henry Miller can get away with describing something being "hard as a fistula" (which makes no sense), who is Ledoux to rant about Pelletier's innocent snowflakes?

Next time, choose a better target.

Terry Gerrits
Camden

Professor chronicles Franco migration

SUNDAY

By MICHAEL FREEMAN

The Herald News

1-5-90

FALL RIVER, Mass. — His book chronicles a history that still has strong roots in cities like Woonsocket, R.I., Manchester, N.H. or Lowell. But in cities like Fall River and New Bedford, the book seems more like a reflection of a bygone era.

Dr. Armand Chartier, head of the foreign language department at the University of Rhode Island, has written

"History of Franco-Americans in Nouvelle Angleterre," or New England.

The author, who discussed his book with the Richelieu Club, said it was the result of "years of research."

Chartier said that for centuries, French immigrants from Quebec migrated in large numbers to New

England mill towns, hoping to take advantage of the booming textile industry. The migration finally slowed during the 1930s, when immigration restrictions kept many of them out.

Even so, today the French remain the fifth largest ethnic group in the United States, Chartier said.

Although French immigrants

came to New England to escape economic hardships in Canada, they faced new problems here, including discrimination. Chartier said the region's Yankee Protestants had a low opinion of these newcomers. "They suffered a lot in their lifetime," he said. "They were made to feel that because the French were not (in America) first, they were inferior." Chartier said one person he interviewed said, "We weren't good enough because we didn't have the

right blood." The French were excluded from many Protestant clubs, so they did the next best thing: they formed clubs of their own.

As they clustered together in different neighborhoods, they "tended to form little Canadas," Chartier said, including parishes, newspapers and local organizations. The first French parish in Fall River was St. Anne's, developed in 1869. "A parish was a very high priority for these people." Others developed, including Notre Dame, St. Mathieu, and St. Jean the Baptist parish.

Along the way, the community produced some prominent citizens,

including Fall Riverite Hugo Dubuque, who became a judge on the Massachusetts Superior Court, and Aram Pothier, a longtime governor of Rhode Island.

But after the second World War, things began to change. "Men came back from the war and there was this mass exodus to the suburbs," Chartier said. And more and more French descendants began to marry people of different ethnic backgrounds. Movements aimed at preserving the heritage failed to catch on.

Chartier said there was another reason why the neighborhoods began to break up. He said there was pressure on the New England bishops to break up the different ethnic churches and bring them together under one multi-cultural catholic parish. "They felt all ethnic groups should

just anglicize," he said.

So neighborhoods that were once Little Canadas became more diverse, until they lacked a clear ethnic identity.

Chartier himself was born and raised in New Bedford, although his mother was born in Fall River. "Because of her there was family here in Fall River," he said. Chartier grew up in a neighborhood in northern New Bedford that was "largely French, with some Polish and Portuguese."

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Pelletier has come full circle and most critics like it

Despite Denis Ledoux's devastating review Dec. 22 of Cathie Pelletier's novel, "Weight of Winter" (Viking Penguin, 415 pp., \$21.95), other critics have far different opinions.

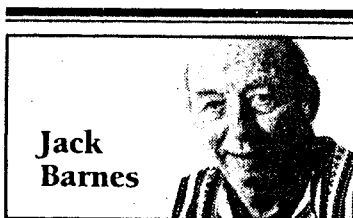
The Dec. 1 issue of the New York Times Book Review included it among 19 "Notable Books of 1991" and referred to it as a "sharp, strong novel." In the same issue it was named an "Editor's Choice."

In The Commercial Appeal in Memphis, Tenn., Eleanor Carey wrote: "What an incredible ride Cathie Pelletier's new novel is, as full as life is of hilarious lows and heart-breaking highs." She also wrote that "The Weight of Winter" takes the author out of the rank and file forever."

Nancy Torner in the Nov. 17 issue of the Milwaukee Journal referred to Pelletier as having "a piercing eye for description that is pithy and vivid, and a knack for humor that jars with its mix of irony and innocence. In all, this is a sensitive, wise and worthwhile piece of work."

I have always admired the deftness by which Pelletier choreographs a gigantic cast of characters in each of her novels, so I was pleased to read the following in a review of her latest novel in the December issue of The Atlantic. "Ms. Pelletier writes exceptionally well and handles her large cast of characters with skill."

Last March, Pelletier and I rendezvoused at the University of Maine-Farmington campus, and over coffee and tea chatted about her Mattagash trilogy, for she had completed "The Weight of Winter," by then. "I feel," she said, "that I have come full circle in accepting my roots and my past. I think 'The Weight of Winter' is a very loving



Jack Barnes

About Books

book."

Those who have read the first two books in the trilogy, "Funeral Makers" (set in 1959) and "Once Upon a Time on the Banks" (set 10 years later) very likely can discern in her most recent novel, her coming to terms with her native Allagash from which she felt so alienated from the fifth grade on. This is what happens to the character of Amy Joy and her aging mother Sicily in fictitious Mattagash in the closing chapter of "The Weight of Winter." Keep in mind that 20 years have elapsed since we viewed Mattagash and its citizenry in the author's second book.

Gone is the bitterness that Pelletier concealed beneath a thin patina of humor in her first book

— bitterness she particularly felt toward gossips who made her childhood days miserable. In her latest work, Pelletier satirizes that small coterie of gossips in two inveterate busybodies — Dorrie and Lola.

More than anything else, the author is aiming at preserving the precious folklore of her northern microcosm — folklore and colorful oral literature that nurtured her but which she sees becoming extinct because of television and the satellite dish. She accomplishes this so eloquently through the rustic poetical narrations of 107-year-old Mathilda Fennelson.

A recurring theme throughout her trilogy is that even though many residents of Mattagash give up their futile struggle to earn a livelihood in a climate where "winter is like a weight that presses you down, holds you there until you think you can't breathe again" and leave Mattagash, most inevitably are drawn back to the source of their roots.

It is unfortunate that many readers from other states in particular misconstrue Pelletier's intentions, just as they so often do

"I am representing that this world is mine. I want my readers to say: 'Gee, it must be a delightful little town — a delightful heritage this storytelling heritage.'"

Cathie Pelletier

Carolyn Chute's. Neither is trying to make Mattagash or Egypt, Maine, ugly places in which to live.

"I am representing that this world is mine," Pelletier said. "I want my readers to say: 'Gee, it must be a delightful little town — a delightful heritage this storytelling heritage.'"

Jack Barnes of Hiram teaches at the University of Southern Maine. He has been writing and lecturing about Maine authors since 1979. His column appears every other Sunday.

Monday Telegram, March 15, 1992 5E

ARTS

Galleries, and "she was ecstatic about it . . . and very generous to give us the space."

"It was Maury's idea back then and his idea this time," adds Maltby, who will bring several pieces he exhibited in 1970 "and a few from more recently."

The show will remain at the Greenhut Galleries through April 18. Call 772-2693 for more details.

For the record

CATHIE PELLETIER is one of four winners of 1992 New England Book Awards, chosen by polling more than 600 bookstores in the six-state area. The Allagash native, who now divides her time between Maine and Tennessee, won for her 1991 novel, "The Weight of Winter." It is set in the fictional Maine town of Mattagash.

The book is the third for Pelletier, who will accept her award April 29 during ceremonies at the Boston Public Library. She won in the category of fiction while Jonathan Kozol won for non-fiction, Katherine Paterson for children's writing and the Beacon Press for publishing.

Telegram 1/26/92

Montagnard president is in 32nd year

LEWISTON — Roland D. Tanguay is serving as president of Le Montagnard Snowshoe Club for his 32nd year. He was installed in ceremonies held Jan. 4 at the clubrooms.

His son, Daniel Tanguay, was installed vice president and his daughter, Denise Tanguay, was installed sports director. Others serving for the coming year are Augustus Croteau, secretary; Nelson Fouquette, treasurer; Norm Marcotte, percepteur; Armand Roy, adviser; George F. Ricker, Don Dutil, Roger Canuel and John Tierney, directors.

Tanguay, a former state representative, has served as Montagnard president since 1960. Nicknamed the "iron man," he has been active in many snowshoe events through the years, won the national showshoe championship in 1956 and served as president of the International Snowshoe Committee and the Local, Fraternal and American snowshoe unions.

He organized the Montagnard Drum and Bugle Corps, promoted and trained many top snowshoe athletes and, in 1989, traveled to Albertville, France, in an attempt to get snowshoeing accepted into the Olympic programs.

He has another daughter, Diane Williams, and three grandsons, Eric, Brady and Jacob.

Le Montagnard was organized in 1924, the first snowshoe club formed in the United States. Members will participate in the international snowshoe championships, which will take place in Lewiston Jan. 24, 25 and 26.

Lewiston, Maine **Sunday** January 26, 1992

French Canadian influx rankles some Floridians

By **DAN SEWELL**
Associated Press Writer

HOLLYWOOD, Fla. — As the winter migration from Quebec to Florida nears its seasonal peak, French Canadians are the target du jour.

The Canadians, so the local laments go, speak too much French, tip too little, drive too slowly. They are, in short, too big for their britches — especially in shorts.

But shopkeepers, restaurateurs and chambers of commerce love them.

"If we don't have the season and the Canadians, we don't survive," said Mike Patel, whose newsstand stocks Canadian and French magazines.

"You are seeing more hotels with French-speaking employees, hotels are getting French cable television stations so they can watch their favorite soap operas," said Canadian-born Carolyn Michaels of the Greater Fort Lauderdale Chamber of Commerce.

"We try to be very sensitive, because they are very important."

Nonetheless, the influx of French Canadians has become an annual controversy, especially heavy in a string of cities south of Fort Lauderdale on the Atlantic Coast: Dania, Hollywood and Hallandale.

The invaders roll across the Florida line in convoys marked by blue-and-white license plates.

In Hollywood this year, they established a beachhead and took up strategic positions along the Boardwalk, in the Diplomat Mall food

court and at the Hollywood Shuffleboard Club.

They came, they saw, they bought condos.

French Canadian tourists and winter residents in all of Florida could approach 800,000 this year, and contribute \$750 million to the state's economy, Florida and Quebec tourism officials estimate.

But tell that to the locals.

Tourist-bashing always has been popular among Florida "natives" who complain that "snowbirds" clog traffic and create long lines at restaurants.

But the battle is bringing out some serious issues as well about the impact of the French Canadians.

In Hallandale, about half the current condominium sales are to Canadians, said Cynthia Hibbits of the Chamber of Commerce. In addition, said Mayor Sonny Rosenberg, "there are some trailer parks that are almost all French Canadian."

While private enterprise in Hallandale prospers from the Canadians the town lost millions in potential federal funds because the population dropped by 8,000, to 30,997 in the 1990 census.

The seasonal French Canadians, who are not counted as residents, are displacing U.S. citizens, Rosenberg said.

"We feel comfortable," said Ronald MacDonald, on vacation from Joliet, Quebec, with his wife. "We came here for the warmth and because there are a lot of other Canadians."

French Canadians resist, but identity is slipping away

GARDNER, Mass. (AP) — First, the children stopped answering in French. Then the church school dropped its half-day program in the language. Now, even the Acadian Social Club conducts meetings in English.

But when the local cable company shut off its French-language channel, many of the churchgoing, hockey-worshipping French Canadians in this town rose up in a cause celebre. They have mounted a campaign to restore the French station and — with it — a lost piece of themselves.

"It's like someone takes a gun and shoots you when you have something like that," said Louis LeBlanc. As he spoke, the stocky, bearded LeBlanc sat watching a card game at the city's Acadian Social Club.

The club itself illustrates the plight and sorrow of this isolated people whose cultural identity is slowly melting away by generations into the huge cauldron of American society.

An Acadian flag — France's blue, white and red background with a yellow star — flaps in a cold, winter wind beside the Ameri-

can flag. Inside, men play cards, bantering and counting numbers in French. Yet the bartender says apologetically he can't speak the language. A French-language notice informs members of a wake for a "confrere" who died that week.

Even the precise number of Gardner residents of French Canadian heritage poses a cross-cultural dilemma. Federal census figures put it at 1,193, or 6.6 percent of the total population of 17,900. But Acadian residents dispute that figure, putting their numbers at 30 to 40 percent of the whole population.

Val Ouellet, a building contractor with a powerful frame and thick accent, says he can't understand why the cable company turned off the French channel while keeping Spanish-language programming.

"It makes us wonder if they have something against us or what. You hope not," he says.

But he acknowledges that, over the years, French has slowly faded from the local Catholic school and even many homes as children were born in the new land.

"We're French, and we love our French," he said.



Val Cormier, left, vice president of the Acadian Social Club, and Val Ouellet, of Gardner, Mass., hold a map showing the 1755 deportation pattern of Acadian residents. Residents of Gardner are concerned they are losing their French Canadian heritage. AP photo



Franco American veterans elect

Officers of the Franco American War Veterans Post 31 for 1992 are, from left, front row, Hilaire St. Pierre, trustee; Jon M. Shoemaker, adjutant; Robert A. Levesque, commander; Raymond J. R. Boulet, past national commander and trustee; back row, Howard Eisemann, judge advocate; Robert A. Aube, quartermaster; Richard A. Fournier, trustee; Francois D. Gelinas, chaplain; and Maurice Dutil, junior vice

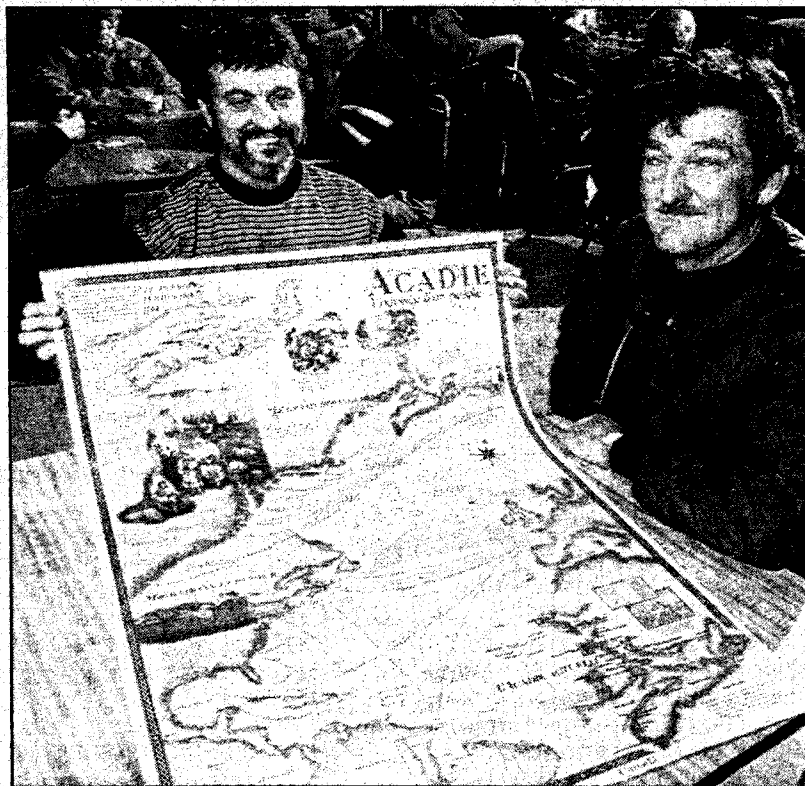
commander. Also serving for the coming year are James Galipeau, senior vice commander; Paul A. Desrochers, officer of the day; and Raymond Thibodeau, historian. During the recent national convention, Robert Berube was elected national senior vice commander; Randy Levesque, national historian; and Raymond J. R. Boulet and Joseph C. Nota, national trustees.

19, 1992

NEW ENGLAND

MSF - Jan 14 - 1992

Acadians rally, even while heritage



Associated Press

Val Cormier, left, and Val Ouellet, both of Gardner, Mass., hold up a map that shows the 1755 deportation pattern of Acadian residents.

● In Gardner, Mass., the cancellation of the French-language channel brought the transplanted French together.

Associated Press

GARDNER, Mass. — First, the children stopped answering in French. Then the church school dropped its half-day program in the language. Now, even the Acadian Social Club conducts meetings in English.

But when the local cable company shut off its French-language channel, many of the churchgoing, hockey-worshiping French Canadians in this town rose up to defend a cause celebre.

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"It's like someone takes a gun and shoots you when you have something like that."

Louis LeBlanc,
Acadian

at the club.

The club itself illustrates the plight and sorrow of this isolated people whose cultural identity is melting away by generations into the huge caldron of American society.

An Acadian flag — France's blue, white and red background with a yellow star — flaps in a cold winter wind beside the American flag.

Inside the club, men play cards, bantering and counting numbers in French. Yet, the bartender can't speak the language.

Even the precise number of Gardner residents of French Canadian heritage poses a cross-cultural dilemma. Census figures put it at 1,193, or 6.6 percent of the total population of 17,900.

People have different views of France-Quebec relationship

France is in a unique position. De Gaulle once declared, "La France n'a pas d'amis: elle n'a que des interets!" (France has no friends, it has only interests).

This is an important statement, especially at this time when the Province of Quebec ponders its role in the Canadian Federation. President Francois Metterand, during a recent visit with Quebec Prime Minister Robert Bourassa, put the statement in a modern context — France will not interfere in Canadian internal affairs.

This is equally confusing since France has nurtured a special relationship with the Province of Quebec. In fact, it's the only one of its kind in the world.

Quebec has been granted a diplomatic standing in France that gives it direct access to government officials; tax-exempt status for alcohol, tobacco and office supplies; relief from property taxes; and exemptions from French labor laws. Were Quebec to become an independent country, it would add almost nothing to the diplomatic status already enjoyed by its 90-person office in Paris.

This is, by far, the largest mission Quebec maintains overseas. Quebec and France collaborate on everything from immigration and industrial development to language issues and cultural, scientific and educational exchanges. There are now 65 France-Quebec associations in France.

It is an interesting situation, because Canada maintains an embassy in Paris and the Province of Ontario, which is the only other province outside of Quebec to have an office of any size in Paris.

Ontario doesn't begrudge Quebec its diplomatic perks in France, but it does believe in equal treatment, which it isn't getting. In technical terms, Quebec has the rank of a "delegation generale" while Ontario is merely a "delegation."

According to a recent statement by Gerald Doucette, head of

SOMDA
1-26-99



Jo Anne
Lapointe

Franco file

the Ontario office, the difference is one of access, prestige and \$200,000 a year in extra costs (because Ontario misses out on tax benefits the French have granted Quebec).

France follows the Quebec situation with sympathy, because Quebec was once a colony and shares the French language and culture. But would France provide any active support?

So far, people from France this writer has quizzed over the past several months have provided different answers. One person, who has government status and is vacationing in Sarasota, Fla., likened the situation to the year 1760, when France was preoccupied in Europe with the outbreak of the Seven Years' War. France didn't have the interest to assist its colony in its fight to maintain its independence; and 150 years of French rule came to an end when English armies overcame the militia of New France.

It is the feeling of some individuals from France that France has its hands full, and the country doesn't need any outside adventures. France is presently preoccupied with European integration and the role France will play in the New Europe of 1992.

Even de Gaulle might agree with that focus, despite his now famous cry — "Vive le Quebec libre" — which he delivered on the balcony at Montreal City Hall in the summer of 1967.

Jo Anne Lapointe is a freelance writer who lives part time in Florida and in Auburn.

BOOK REVIEWS

Can quality and accessibility cohabit?

I will never understand how a shoddy piece of journalism such as Denis Ledoux's review of my novel, "The Weight of Winter," managed to find a place in your newspaper. Even if it wasn't obvious — and it should have been — that he had gone after me with his notorious hatchet, the sophomoric writing alone should have warranted a rejection.

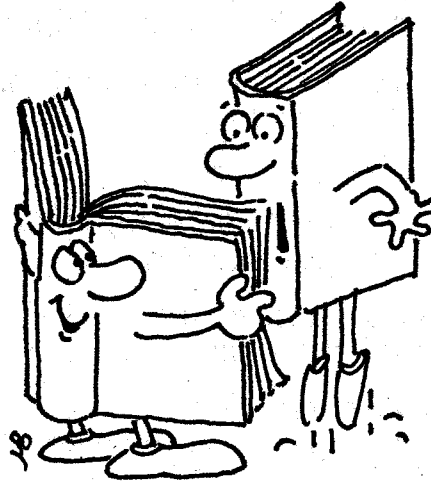
As far as Ledoux's appraisal that I belong on supermarket shelves, I must say that I consider that a lovely condemnation. What's wrong with books being accessible to so many people from so many walks of life?

But getting mad at poor Ledoux would be like getting mad at Marla Maples for dating Donald Trump. Instead, I'd like to thank all those readers who wrote letters of protest.

"The Weight of Winter" was recently selected by The New York Times Book Review as one of the most notable books of the year. Perhaps Ledoux should stomp his sour grapes into a fine Bordeaux. Or better yet, a nicely-capped bottle of Boone's Farm.

Cathie Pelletier
Nashville, Tenn.

IN HIS long review of Cathie Pelletier's novel, "The Weight of Winter," Denis Ledoux listed numerous places where the book falls down and falls apart. He gave a more than adequate defense of his position that this is not a good book. In addition Ledoux's dissection of genre books has long been needed.



As for Stephen King, attacking the reviewer without attacking the meat of the review does him ill. I assume he gets his literary meat in dusty farmyards by lopping off the heads of apoplectic chickens with his bloody, bloody ax.

Kendall A. Merriam
Richmond

I AM AMAZED by all the controversy Carolyn Chute and Cathie Pelletier generate with their novels. In part, this controversy arises because Chute's and Pelletier's Maine is not within the experience of the population who read novels.

People assume that a novelist is really a reporter in disguise and that the characters in the novel exist "out there" somewhere. The truth, I believe, is that the characters exist "in there" somewhere, simmering in the writer's imagination.

Another factor may be that those "from away" move to Maine expecting a "Camelot," with the local rustics willing to make up the peasantry. When their vision of Camelot is disturbed by very believable characters in a novel, they become incensed.

We should be celebrating the fact that these writers from Maine are getting published. We should be encouraging other writers from Maine to get published as well. Who knows what new viewpoints will broaden our own narrow experience?

Juliana G. Ackley
Buxton

ALTHOUGH I agree Denis Ledoux might have found something positive to say about the book, I found the review — unlike the reviews of the review — educational and refreshingly specific.

If Stephen King and others disagree with Ledoux's criticism, they should argue his specific points, not just compare him to "a chicken" having "an epileptic fit in a dusty farmyard."

Maybe the bulls in the dusty farmyard just caught a glimpse of the red pencil.

Daniel C. Bryant
Cape Elizabeth

Franco-Americans relay stories of past

By MATTHEW KENNEY
Special to the Sun-Journal

1-31-92

LEWISTON — Members of the Franco-American community responded with their numbers and their voices at a "Community Gathering" Thursday at the City Building.

Nearly 100 people, most of them senior citizens, responded to the opportunity to share stories, songs and impressions of life in the Twin Cities from the 1920s to the 1950s. The gathering was sponsored by the Friends of the Lewiston Public Library to help give a group of artists ideas which they plan to incorporate into a dance and musical scheduled for this October.

The dance project is a collaborative effort between LA Arts and the Bates Dance Festival, which recently received a \$124,500 grant to fund the project. The dance will focus on the area's Franco-American heritage and its industrial past.

After a brief introduction, Geneva Kirk, a member of The Friends of the Library, solicited stories and anecdotes from audience members, many of whom recalled the long hours — at what now seem like incredibly meager wages — working in local mills and shoe shops.

Raymond Chouinard said he started working four hours per day in a mill when he was only 11 years old, making \$4.32 per week sweeping the floors.

Albert Gamache said that his mother, now 92, also started working at a mill when she just 11. Later, he said she, like other women, would be absent from work for only two

"I was raised in a family that loved music. We used to make our own instruments. Every weekend we'd make music. We'd eat beans and then sing. I learned my culture in singing French songs."

— Raymond Chouinard
Franco-American

weeks during childbirth.

"These people didn't quit," he said. "They had to work and they did."

For Chouinard, like many others who attended the meeting, music exerted a strong influence in his life. "I was raised in a family that loved music. We used to make our own instruments. Every weekend we'd make music. We'd eat beans and then sing. I learned my culture in singing French songs."

Paul Belanger, whose parents came to the states and worked as musicians, said his father was told that "Lewiston was one of the best places in New England for music" with an opera house and many other venues for musical performances, including peoples' homes.

Sister Solange Bernier, who teaches at St. Dominic Regional High School, said that her father "would always sing during the hard

times." She remembered the strength of family ties and "the singing all the time" during her childhood. When she returned to Lewiston in 1968 after teaching at different schools across Maine, she said she was struck by how little French was spoken and the decline of Franco literary clubs.

Bernier said she could remember students in Lewiston "wanting nothing to do with French language and culture because they were irrelevant." Now, she said, "my students say it does make a difference. They say, 'I'm proud to be a Franco American and I want to know my language.'"

Gamache said one had to go back earlier than the 1930s and 1920s to understand the Franco-American.

"You have to go back to Quebec where the culture developed. These were people who farmed under very difficult conditions," he said, explaining that in the farm families "every pair of hands made their standard of living a little better."

He said the Francos' difficult yet rewarding life in Quebec prepared them for hard work in Lewiston's mills. "We expected this. There were no gifts for us."

At the close of the gathering, Katherine Knowles, director of LA Arts, told the audience that Doug Varone, the choreographer, and composer Christopher Hyams-Hart would be returning to Lewiston in the coming months, and that people would learn how their stories, music and memories were being used in the formation of the new dance. She said open rehearsals would take place in the summer at Bates College.

Arts task force leader equipped with ideas

By MARTHA C. DUMAIS
Sun-Journal Staff Writer

LEWISTON — Pam Gardner, newly appointed head of the Mayor's Fine Arts Task Force, is full of ideas for bridging the gap between the arts and the public, particularly downtown and particularly for children.

"There's so much to do with the arts," she said.

She hopes to offer an "inner-city art program for kids" in cooperation with other agencies to soften the blow of school budget cuts that too often hit "cultural" areas, she said.

In 1992 Gardner wants to offer downtown landlords cash-prize incentives to decorate their buildings for Christmas. In October, she plans an "Artoberfest," an art show for kids.

"We could use a vacant building for a gallery ... use a punch bowl for Kool-Aid and have little kiddie hors d'oeuvres."

Also, "I seriously want to look into some grant money," Gardner said. Money for worthwhile programs is available. "It's just a matter of knowing where to look."

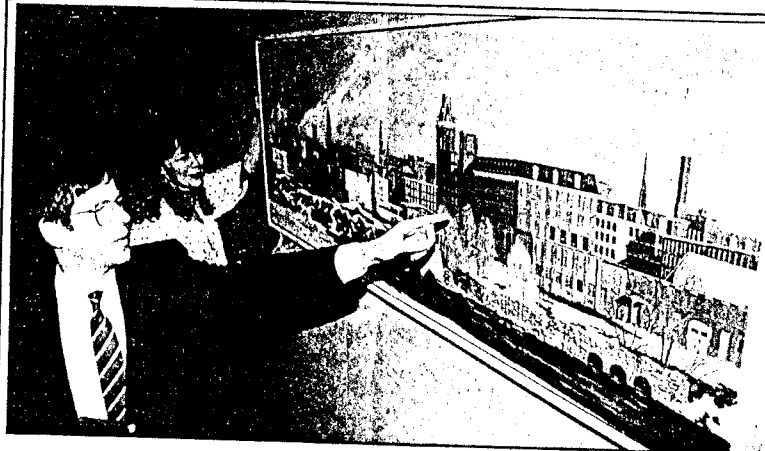
Mayor James Howaniec appointed her to the position after the resignation of Paul Kuritz, a professor of theater at Bates College who's on sabbatical overseas, the mayor said.

"He got us off on the right foot," Howaniec said.

Gardner "has many positive ideas as to how to create a greater consciousness for the arts in the community. Her biggest assets are her enthusiasm and energy. She almost single-handedly coordinated the Downtown Artists Program," which put the works of Maine artists into empty storefronts along Lisbon Street, giving the area an improved look and providing exposure for the artists.

"I believe as we approach Lewiston's 200th anniversary the arts can help us celebrate," the mayor said. "Even during the most difficult of times it is important to continue to promote the arts and culture."

Gardner, 36, of Auburn, was chairwoman of the



CHUCK REICHL/Sun-Journal

Lewiston Mayor James Howaniec admires a painting of Lewiston by artist Robert Solotaire after Pam Gardner, background, finished hanging the artwork on a wall of the mayor's office. Howaniec is hoping to gather funds from the local business community to purchase the painting for the City Building.

Mayor eyes cityscape for City Building

LEWISTON — A painting of Lewiston by noted Maine artist Robert Solotaire has caught the eye of Mayor James Howaniec, who wants to raise money to buy it for city

transforming the old municipal court into the City Council's meeting area. Among other changes: the city administrator's and personnel offices are moving to the first

newly appointed chairwoman of the Fine Arts Task Force.

"What used to be

Libby Mill could become 'marvelous' joint library

By DAVID ANDERSON
Sun-Journal Staff Writer

LEWISTON — The landmark Libby Mill may provide a solution to the impasse over a common library for the Twin Cities.

In a report Wednesday to the Joint Library Facility Study Committee co-chairwomen Donna Staek and Susan Mulready said a tour of the soon-to-be-vacated mill had convinced them that it might be possible to convert it to a library.

Among the advantages they noted are its central location at the foot of the major bridge connecting the two downtown areas, construction solid enough to bear the weight of bookshelves, and the fact that it has both ample interior space and a fair number of parking places.

"The location could hardly be better, unless you built it right in the middle of the river," Slack said.

The study on a joint library was derailed for three months last year by a dispute between the two city councils over which city would get the new facility. The present study committee was appointed after residents pleaded with the councilors, stressing the potential savings from combining libraries.

The committee is charged only with studying the "feasibility" of a joint facility, not with drafting plans. A 1989 plan for a new Lewiston-only library was rejected because of cost.

Mulready said the Libby Mill has about 160,000 feet of floor space, although much of this may be in unsuitable out-buildings. She noted that its large size raises the possibility

of sharing the space with other local cultural organizations, such as the Androscoggin Historical Society, Franco-American Heritage Society and possibly some functions of LA Arts or other arts groups.

Ideally, Slack and Mulready said, the mill would become a combination library, museum and performing arts center. With exterior landscaping it would be a strikingly attractive entrance to Lewiston, enhancing the view from Auburn and connecting with planned riverside park development projects in both cities.

Although the cost of rehabilitating the mill would not be significantly less than building a new structure, they said, the refurbished building would be much handsomer than anything which could be constructed now at comparable cost.

"The possibilities are marvelous," Slack said. "It's all brick and wood — humongous pillars, hardwood floors, brick walls. Fixed up right it would be something absolutely gorgeous."

Committee members noted that many former mill towns, notably Manchester, N.H., and Lowell, Mass., have had excellent success in rehabilitating 19th century factory buildings for other uses.

One possible problem with the mill site, Slack warned, is that the bottom floor is subject to flooding in very high water. It was flooded in 1933, but not in 1987, she said.

Committee member Don Turcotte said that private foundation and other grant money may be available to defray part of the cost of rehabilitation if the project is undertaken jointly with nonprofit cultural groups.

Using a formula based on a Wisconsin

study, Auburn Library Director Nann Hilyard estimated that the two cities will need a total of 64,064 square feet of combined library space to adequately serve their present population. An alternative figure, based on long-term growth from the present combined population of about 64,000 to 75,000, would require 73,572 square feet.

Lewiston City Councilor Ed Plourdes urged that the higher figure be used, as the facility should be planned to meet the cities' needs for as long as possible. He noted that the present library buildings were built in 1902 and 1903 respectively, and have served the cities well.

"I think we need to plan for the long range," he said. "I doubt that either city council would look favorably on our coming back 10 years after a new facility is complete and saying that we need more space."

Author works with students to explore French culture

2-7-92
LEWISTON — Local author Denis Ledoux has been serving a residency for the past week at St. Joseph's School, exploring the French culture of the region with the students.

The program includes the study of local architectural landmarks and social history. As the project centerpiece, students will learn interview skills, take down oral histories from relatives or other community members and produce written histories refined through a critiquing process.

The residency will culminate in a program in which Ledoux and the students will present their writing and other work that examines the history of Franco-Americans in Lewiston.

Audience members will be encour-

aged to share their own experiences of the immigration and industrialization. A selection of Franco foods prepared by the students and their teachers will be available to sample.

The program, which is open to the parents of the participating students, the school and the general public, will be held at 7 p.m. Monday at the school.

The residency is sponsored in part by the National Endowment for the Arts, the Maine Arts Commission, Key Bank, International Paper, The Exchange Club of Auburn, Aetna, Food City, Lepage Bakeries, Quinco Fabrics, Seltzer & Rydholm and W.D. Matthews.

For further information please call St. Joseph's School or LA Arts at 782-7223.

Press Herald French literary award will honor Yourcenar

3-26-92
BOSTON — The French consul general of Boston has announced the creation of a literary prize in honor of the writer Marguerite Yourcenar, to be awarded for a published work in French by an American.

The prize, which is to be accompanied by about \$1,440, may be given to the writer of a novel, short story, biography, autobiography or poetry collection. The author must be a U.S. resident.

Yourcenar, hailed by some as the greatest writer in the French language, was an author of historical novels who died in Maine in 1987.

2-4-92 Dr. Romain J. Marcoux

LEWISTON — Dr. Romain J. Marcoux, 92, of 183 Pine St., died Monday afternoon at d'Youville Pavilion.

Born at Waterville, Sept. 1, 1899, the son of Alfred and Amanda Fortin Marcoux. He was educated in Waterville and Winslow schools and graduated from Massachusetts College of Optometry in 1921.



On June 2, 1930, he married the former Eva Laurendeau, and in 1980 they celebrated their golden wedding anniversary. Mrs. Marcoux died on April 18, 1990.

Dr. Marcoux practiced optometry on Lisbon Street for 40 years, then moved to 183 Pine St. in 1964 until his retirement in 1972. He was appointed in 1936 by former Gov. Louis J. Brann to the Maine State Board of Registration and Examination in Optometry. Dr. Marcoux was also appointed in 1937 to the Lewiston Board of Education and served for six years.

He was a charter member of First Federal Savings and Loan Association, which was founded in 1936, and served as president from 1972-80 and director emeritus in 1988. He was elected exalted ruler of Lewiston Lodge of Elks in 1931, elected grand knight of Lewiston Council 106, Knights of Columbus, from 1927-29, and served as district deputy of Knights of Columbus in 1929.

Dr. Marcoux was a member of Saints Peter and Paul Church; Holy Name Society; Cercle St. Sacrement; Association Canados-Americain; Union St. Jean-Baptiste; the Musical Literary Club; the Lewiston-Auburn Lions Club, of which he was president in 1948; and was a life-member of Montagnard Club. He founded St. Pierre Credit Union and Club Calumet of Augusta and served on the advisory board of Canal Bank from 1962-75.

He is survived by nieces and nephews.

Musician traces roots of Franco-American music

Lucie Therrien, the Franco-American recording artist, is more than a creative performer. She's a musician who calls herself an ethnomusicologist.

In other words, she studies the history and culture of her French music before she performs it.

Last month, Therrien returned from Paris, where she gave a musical talk program about the evolution of French-Canadian music. Her host was Jean Moisson, administrator of France-Louisiane/Franco-Americanie (FLFA), an association that is a cultural liaison between France and Franco-Americans from Louisiana and New England.

Although Therrien grew up listening to her father, a fiddler, perform Franco-American music, her formal training in the subject began when she studied for her master's degree in music at the University of New Hampshire.



Les Franco Americains

Her graduate research was titled, "The Biculturalism of French-Canadian Music."

Researching the roots of her music didn't end with graduate school. Studying the music she writes and sings is her profession and passion.

According to excerpts from her published writings, development of French music in North America is historically divided into two phases.

Phase one began very early, with the first French settlers who came to Quebec and Nova Scotia in the middle 16th century.

There's little documentation on early composers of French music in settlements, but Jesuit writings indicate that music and the French language developed simultaneously as the settlers interacted with the Indians.

Therrien's research explains how phase two of the music evolution occurred after the British conquest of the French territories.

The British and the French together enjoyed chamber music, theater and concerts. There was evidence of instrument vendors, printed music and schools of music in Quebec and Acadia.

There are four styles of Franco-American music, and each is unique. For example, French music from Louisiana has a style and tempo that sets it apart from Acadian music, even though both forms have the same origins.

These interesting music history topics make educational and enter-

taining programs, especially when Therrien is the performer. She's an expert on the subject.

In personal performances and recordings, she sings her original music, as well as the traditional French music.

Her goal when performing is "to bring back traditional Franco-American music using modern arrangements."

She says her recent trip to France was wonderful because "I performed for French audiences who knew very little about Franco-Americans." She hopes to return soon.

Therrien lives in Portsmouth, N.H. For more information, write French American Music Enterprises, P.O. Box 4721, Portsmouth, N.H., 03802.

— *Juliana L'Heureux can be reached at 7 River Run Road, Sanford 04073, or by calling 324-7494.*

Franco heritage launched a career

Press Herald

2-27-92

I RECENTLY received an extraordinary letter about the prejudices that Franco-Americans once faced.

In her four-page letter, Fleurette Roux Forrest of Springvale wrote eloquently about experiences that changed her life in the late 1940s and early '50s.

Forrest grew up in Lisbon and then Lewiston, where she graduated from Lewiston High School in 1948. She recalls being "looked down on" at times for being Franco-American.

Shortly before her college graduation, she faced a disturbing series of experiences that, fortunately for her, ended happily.

In her senior year at the former Gorham State Teachers College, today the Gorham campus of the University of Southern Maine, Forrest and her classmates were being interviewed for jobs by school superintendents.

Her first interview, in Norway-South Paris, "never got off the ground," she writes.

She was commended on her excellent grades and recommendations, but the superintendent told her that there was no point in continuing the interview because the school board would "never hire a Frenchman and a Catholic!"

She experienced an instant replay in Augusta. Kudos for her credentials, but no job opening for a French Catholic woman.

"About that time, I was ready to go back to Lewiston and work in the mills where my mom worked to help me through college," she wrote.

Then some friends talked her into signing up for an interview with Dr. Neil Sullivan, Sanford's superintendent. She recalls hoping that Sullivan was an Irish-Catholic name.

Again she was praised for her



**Juliana
L'Heureux**

Les Franco-Américains

credentials — and then the question came.

He said, "I see your name is French. Do you, by any chance, speak French?"

"Well, guess what?," she wrote. "It seemed that Sanford needed someone to communicate with parents whose English was labored, and who consequently felt uncomfortable discussing their kids in English.

"Of course I was hired, and ironically, at that time, Sanford's pay scale was second in the state." She earned \$2,650 a year.

"All my non-French friends signed contracts for \$1,800-\$1,900 in other districts," she wrote.

"I've come full circle," she continued. "I had times in my life when I pretended I did not speak French. Now I relish every opportunity."

Her pride in being Franco-American was confirmed when she traveled to Europe last fall.

Her Canadian French accent served her well in France, Belgium and Switzerland. "So much for Parisian French!" she wrote.

Forrest recently retired as guidance counselor for Sanford Middle School, but returns periodically to teach short introductory French courses for the students there.

— Juliana L'Heureux can be reached at 7 River Run Road, Sanford 04073, or by calling 324-7494.

'Le Careme' still brings rules, but the strictest are no more

THE six penitent weeks before "le dimanche de Paques" (Easter Sunday) are known to Franco-Americans as "le Careme" (Lent), the most stoic period on the church's calendar.

Although some of the strict rules about le Careme have been relaxed, many people can recall when "les jours maigre" (fast days) and "s'absentir" (abstinence) were a way of making small daily sacrifices to symbolize the sadness of the season.

Le Careme begins on "mercredi des Cendres" (Ash Wednesday). Churches observe this day with a Mass, and by anointing the foreheads of parishioners with black ashes, a symbol of man's mortality.

Traditionally, the ashes used are the cinders that remain after burning the previous year's palms from "dimanche des Rameaux" (Palm Sunday).

In the past, every Friday during le Careme was time for churches to observe "le chemin de la croix" (the Way of the Cross), a series of 14 meditations about the horror of the crucifixion of Jesus Christ.



**Juliana
L'Heureux**

Les Franco Americains

"Le dimanche de la Passion" (Passion Sunday), the Sunday before Palm Sunday and two Sundays before Easter, was the day when all religious statues in the church were covered by purple cloths. They remained hidden from view until "samedi Saint" (Holy Saturday).

"La semaine Saint" (Holy Week) is the culmination of le Careme. In the past, Holy Week included a moratorium on the ringing of church bells. The church organ was not played during the singing of hymns, and clappers were used instead of bells during the consecration of the Holy Eucharist.

Three of the most somber church celebrations were held on

"jeudi Saint" (Holy Thursday), "vendredi Saint" (Good Friday), and "samedi Saint" (Holy Saturday).

Each one of these celebrations is remembered for lengthy liturgies, sometimes lasting 2½ hours. Nevertheless, churches were packed full of the devout.

On vendredi Saint, stark black satin cloth replaced the purple veils covering the religious statues. The entire church took on the aura of death and mourning.

La Careme officially ends at noon on samedi Saint. In the past, this was when the statues were unveiled, the church bells began to ring again, and the organ resumed accompanying the hymns.

Today, the harshness has been removed from le Careme. Fasting is observed only on Ash Wednesday and Good Friday. Holy Week Masses are shorter.

Sadly, le Careme is not the time of religious mysticism and devoutness that it once was.

— Juliana L'Heureux can be reached at 7 River Run Road, Sanford 04073, or by calling 324-7494.

ENGLAND

For better or for worse, national identities blur

MY 100 percent Franco-American husband's birthday falls so close to St. Patrick's Day that he sometimes feels the Irish have cheated him out of a celebration.

On St. Patrick's Day this year, he went to work wearing his best green blazer and green tie, with a subtle protest sticker. Shaped like a shamrock and displayed on his lapel, it read, "Zero Percent Irish."

Humorous though the sticker was, the joke is somewhat wasted on Franco-Americans growing up today. They don't share the parochial experiences that people of my husband's generation have.

As a child born in the late '30s, it's arguable that my husband is part of the last generation of Franco-Americans who can differentiate their culture and unique family values from society as a whole.

In 1937 it wasn't unusual for Franco-American babies to be born at home, with the doctor or midwife attending the mother's bedside.

Women in the family helped with the delivery, while the other children were sent to stay with relatives during mother's labor.

Weeks before the baby's birth, "un parrain" and "une marraine" (a godfather and a godmother)



**Juliana
L'Heureux**

Les Franco Americains

were selected from among the aunts and uncles. By French tradition, it was essential that the baby be baptized on the Sunday following its birth.

My husband was born at his family's home in Sanford on a Saturday evening, and rushed to St. Ignatius Church on Sunday afternoon by his parrain and marraine, Diane and Oscar LaFrance.

Growing up in a French-speaking home made it hard for children to have English-speaking friends. Towns like Sanford were typically divided into French and English sections. It was difficult for French families to buy property in the English neighborhoods.

Practically every French child attended Catholic schools, taught by French-Canadian nuns. English was learned as a second language.

Words to "La Marseillaise," the French national anthem, and "O Canada," the Canadian national anthem, were studied before "The Star-Spangled Banner."

French high schools were tremendous sports rivals of the local public high schools, and sellout crowds attended the noisy games.

In Sanford, school field trips commonly consisted of visits to the Sanford Goodall textile mills, where youngsters sadly came face-to-face with the only future that seemed within reach for them at the time.

Going to school-sponsored movies meant being crammed into the parish hall to watch stories about Catholic saints.

Not surprisingly, practically all of the stories were about French saints, so it was difficult for Francos growing up to realize that other ethnic groups had saints.

Children of Franco-Americans today probably don't see any differences between themselves and non-Francos. Franco-Americans born before World War II are probably among the very few who remember what a Franco-American upbringing was like.

Juliana L'Heureux can be reached at 7 River Run Road, Sanford, 04073, or by calling 324-7494.

Vive le difference says it all (in French)

● Performers in Acadie-Quebec tour sing in the same language, but their music displays great cultural range.

By GREG GADBERRY
Staff Writer

3-19-92

Portland Press Herald

All the performers in the Acadie-Quebec tour will sing in French. Beyond that, the differences among them outnumber the similarities.

There's Celtic-tinged fiddling from Cape Breton, plaintive ballads from the St. John River valley, lively interactive songs from towns along Quebec's Joliette River, even some twangy Franco-country music from the deep south of Nova Scotia.

"The tour, I hope, will bring out the common heritage (of Franco-North Americans) as well as demonstrate the immense diversity of the culture," says Lisa Ornstein, the tour's artistic director.

The tour, organized by LA Arts, started with the idea that Mainers should get to know more about France's folk-music legacy.

Audiences may get a lot more than they expect, says Ornstein. French ethnic music has been stretched and changed and modified almost everywhere it has landed, she says.

As French culture made its mark on North America, music from Ireland and Britain and the United States seeped into French art and music.

As a result, says Ornstein, French-language folk music varies greatly — even from village to

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TOUR

Continued from Page 1C

village.

Joseph Cormier, a fiddler, and Edmond Boudreau, a guitarist, demonstrate that mixture of cultures. The two grew up in Cheticamp, a tiny village settled by Acadian families in far-northern Nova Scotia.

Acadians shared the island with Scottish settlers. Although separated at first by language and culture, the Scots and the Acadians started trading musical styles.

Today, Cape Breton fiddle styles have both the courtly melancholy of French folk music and the saucy, spirited joy of Gaelic song. Some French-surnamed fiddlers even wear Scottish plaid as concert uniforms.

Ida Roy, the singer from Van Buren, joins the tour with her great repertoire of Acadian folk songs. Roy has collected a number of "complaintes" — sober ballads that tell stories of particular events. While many are hundreds of years old, complaintes continue to be written today, said Ornstein.

Andre Marchand and Normand Miron are stars of traditional Quebec folk music. The two men, from the south-central town of Joliette, play guitar and accordion. They specialize in "chanson a reponde," songs in which some of the lyrics are called out by the performers and repeated by the audience.

Les Tymeux de la Baie, a band from southern Nova Scotia, does a modern take on traditional music. Herb LeBlanc, the band's leader, started out singing American country music, says Ornstein. The songs he writes today about Acadian life reflect country influences.

Ornstein, who spent months finding the talent for the tour, will have her moment on stage as well. She is a Quebec-style fiddler who played with the popular Canadian band Bottine Souriante before moving to Maine. Today, she plays when not working as director of the Acadian Archives at the University of Maine at Fort Kent.

Parish to honor last local Dominican

By KAREN BERNIER

Special to the Sun-Journal

3-1-90

LEWISTON — When Reverend Rosaire Pelletier, O.P., was a boy growing up in Lewiston, he had a dream that someday he would become a Dominican monk like the ones who served his home parish, Saints Peter and Paul.

His dream eventually became a reality when he was ordained a Dominican priest in a ceremony performed by the late Bishop Daniel J. Feeney of Portland in 1950.

What he never dreamed of, however, was that for 28 of his 41 years of active priestly ministry he would be assigned to the same Lewiston church community in which he was baptized and ordained.

Or that upon his retirement he would be recognized and honored in his home parish with a special Mass and community dinner.

But that is exactly what the parishioners of Saints Peter and Paul have planned for Pelletier, their former associate pastor, who is also the last Dominican priest to serve at Saints Peter and Paul Church.

At 11 a.m. Sunday, a concelebrated Mass will be held to formally say thank-you to the diminutive and modest monk.

The main celebrant will be the Most Reverend Amadee Proux, auxiliary bishop of Portland.

The Mass will be followed by a pot luck dinner at 1 p.m. at St. Peter's School.

According to Reverend Leopold Nicknair, pastor, who along with the parish council planned the celebration, the event of Rev. Pelletier's retirement really merited the attention for two reasons.

"Father Pelletier is very well liked — a very dedicated priest who served our parish long and well," he said.

His first assignment to Saints Peter and Paul Church was from 1959-69. His second assignment lasted from 1972 until Jan. 1, 1992, when he retired.

Furthermore, Nicknair said, he is a native son who has served in many capacities in his years here and has touched many lives.

Some of the ministries he has been associated with both at Saints Peter and Paul and in his only other two assignments, both of which were in Fall River, Mass., include the Lecondaires and Jeanne d'Arc society, the Legion of Mary, the Senate of Priests in Maine, the St.

Vincent de Paul Society and the Ladies of St. Anne. He also has served as parish vicar.

His departure is also noteworthy in a historical sense, Nicknair added. It marks the end of an historical era. He is the last Dominican monk to serve the parish full time.

The French speaking Dominicans, an order of monks known for their preaching skill — hence the O.P. after their name, which means order of preachers — came to the parish of Saints Peter and Paul from Canada in 1881. They took over the administration of the parish, which had been founded in 1871 by a secular order of priests. They were granted permission to do this by then Bishop Healey of the Diocese of Portland.

Before coming to Maine to minister to the scores of Catholic French Canadians who had come to the community seeking work, the Dominican monks of France had established an active community in St. Hyacinthe, Canada.

For many years they ran the large parish of Saints Peter and Paul and played an active role in its expansion. However, as the Dominican community dwindled, and as the parish became smaller and more English speaking, the Dominicans elected to take a less active role, according to Marc Mutty, director of public relations for the Diocese of Portland. They gave up responsibility for it in 1986 and the Diocese of Portland formally took charge.

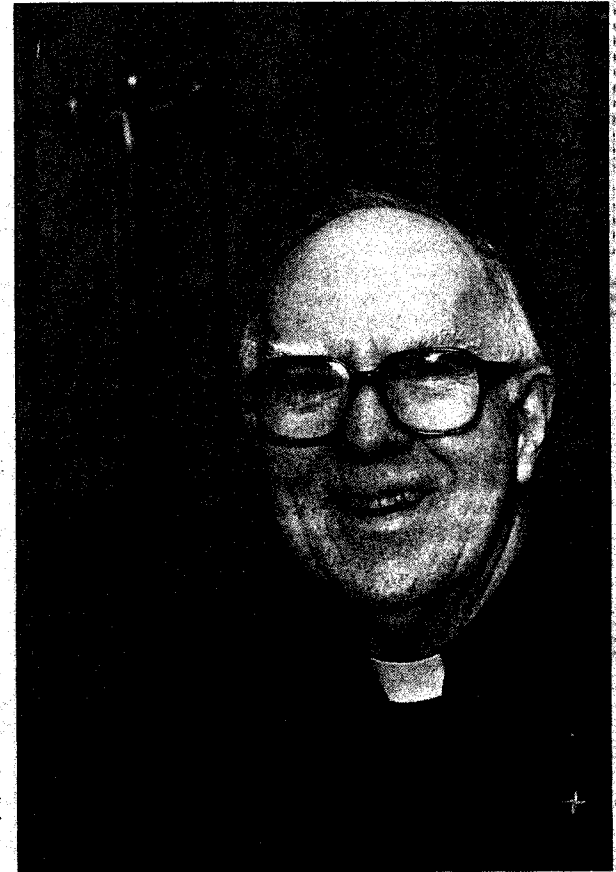
But the Dominican monks have not left the community completely and neither will Pelletier now that he is retired. The Dominicans still have a priory on Bartlett Street inhabited by 11 retired brothers and priests, and Pelletier will remain in his hometown of Lewiston serving as sub-prior at that residence.

"It's been my home, home, home," he says.

"I was baptized here, was an altar server, ordained here, served here, and now I have retired here," he adds.

Pelletier explains that although formally retired since January, he plans on continuing his service whenever needed and as his health allows.

"I will be saying masses both at St. Peter's and in other parishes when priests are on vacation, for example," he says. "And, I will have more time to visit my large family, many of whom are still in the area." Pelletier's living siblings include two sisters living out of state, one a Dominican sister, and three who currently



Reverend Rosaire Pelletier

reside in Lewiston.

"When time allows," he says, "maybe once in a while I'll do my favorite recreational activity, taking a long walk on the beach in the summer."

And what does the recently retired priest think of all the activity surrounding his retirement?

"I can't believe it," he says modestly. "Who would have thought when I was growing up that I would be the last Dominican to actively serve the parish, or that I would have a special day like this."

Old photos celebrate Franco-Americans

Frango-Americans at St. Ignatius Parish in Sanford are enjoying a small walk down memory lane, thanks to the dedicated work of parishoner Gerard Lamontagne, who spent months working on a special exhibit to kick off the church's centennial celebration year.

The collection of more than 400 photographs, many of them borrowed, and historical information dating back to 1890, is temporarily on display in the parish gymnasium on River Street in Sanford.

Lamontagne, 66, a Sanford native, is keenly interested in collecting photographs about Franco-American history. "I'm afraid it's soon to be forgotten unless we preserve it," he says.

He began collecting for the exhibit last September, at the request of Pastor Raymond Auger.

During the 1880s, Sanford's Franco-American Catholics worshiped on Main Street at the home of Henri Gauthier. Their first resident priest was Father Alexandre Dugre, who was then pastor of Springvale's Catholic Church.

In 1889, Dugre leased the former Sanford Baptist Church, on Church Street in Sanford, for the rapidly-growing number of residents who needed more space to worship. Dugre, and his assistant, Father Denoncourt, traveled between Sanford and Springvale to serve both communities.

In 1892, Dugre encouraged four Franco-Americans to petition Portland's Bishop Healey for a resident pastor. Mathias Laliberte, Maurice Guillemette, Honore Demers, and Telesphore Demers went to Portland. Within a month of the request, the bishop sent an Irish priest, Rev. Michael J. Healey (no relation to the Bishop), to be the first pastor.

For the historical display, Lamontagne says he visited people all over York County in an exhaustive effort to collect as much information as possible. Countless hours were spent researching the authenticity of every picture and article, verifying names and dates by cross-referencing items in local libraries, and with the Sanford Historical Committee, of which he's a member.

**Juliana
L'Heureux**



Les Franco-Américains

There's also memorabilia from St. Ignatius High School, which includes a "then-and-now" photograph of the girls' basketball coach, Barbara Caouette, as well as year books, newspaper clippings, and team and class pictures that go back as early as 1911.

Boys' coach George "Choc" Doiron, who died last year, is remembered with a special dedication photograph.

Lamontagne was helped with the exhibit by parishoners Jean Pease, Rita Maillot, Norma Beland, Lucille Farrell, Mary Norbert and Jim Gallagher.

He's still looking for more historical information, and says he'll travel anywhere in Maine to get it. Anyone with Franco-American historical photographs to loan or donate can call him at home in Sanford at 324-2270.

- Juliana L'Heureux can be reached at 7 River Road, Sanford, ME 04073, or by calling 324-7494.

Portland's Auxiliary Bishop Amadee Proulx, a Sanford native, donated a 1936 family photograph. Viewers are challenged to identify which person in the picture is Proulx.

Maine woman seeks entry into ethnic club

3-28-92

By Denise Goodman
SPECIAL TO THE GLOBE

AUGUSTA, Maine — For Nancy Albert Ellis the issue is simple. Le Club Calumet's stated goal "is that they promote French culture and French heritage. I'm of French descent and interested in my culture and my heritage."

But it's not so simple for the all-male Franco-American club, which rejected her application for membership.

Ellis struck back. She took her case to the Maine Human Rights Commission, which ruled that she was the victim of illegal sex discrimination by a place of public accommodation. Superior Court Chief Justice Thomas Delahanty agreed. Now the Calumet Club is appealing to Maine's Supreme Judicial Court.

"We're not just a group of French male chauvinists," Andre La-

casse, the club's legal committee liaison, protested last week. Instead, he said, the club worries that because the Maine Human Rights Act bans discrimination on the basis of national origin as well as of sex, applying the law to the club could force it to admit anyone and erase its historic ethnic focus.

The case hinges, both sides say, on whether the Calumet Club is a private club or a public accommodation.

It may have been private when it was founded here 70 years ago by 20 Franco-Americans after they were evicted from their usual barbershop gathering place. But today the 800-member club "is so actively engaged in public activities" such as running bingo games and catering parties "that our view is the essence of the organization has gone from private to public," said John Carnes, an attorney. LE CLUB, Page 37



Nancy Ellis holds a photo of her father and uncles, many of them members of Le Club Calumet.

Sister ^{Sun-Journal} stresses Franco values

4-18-92

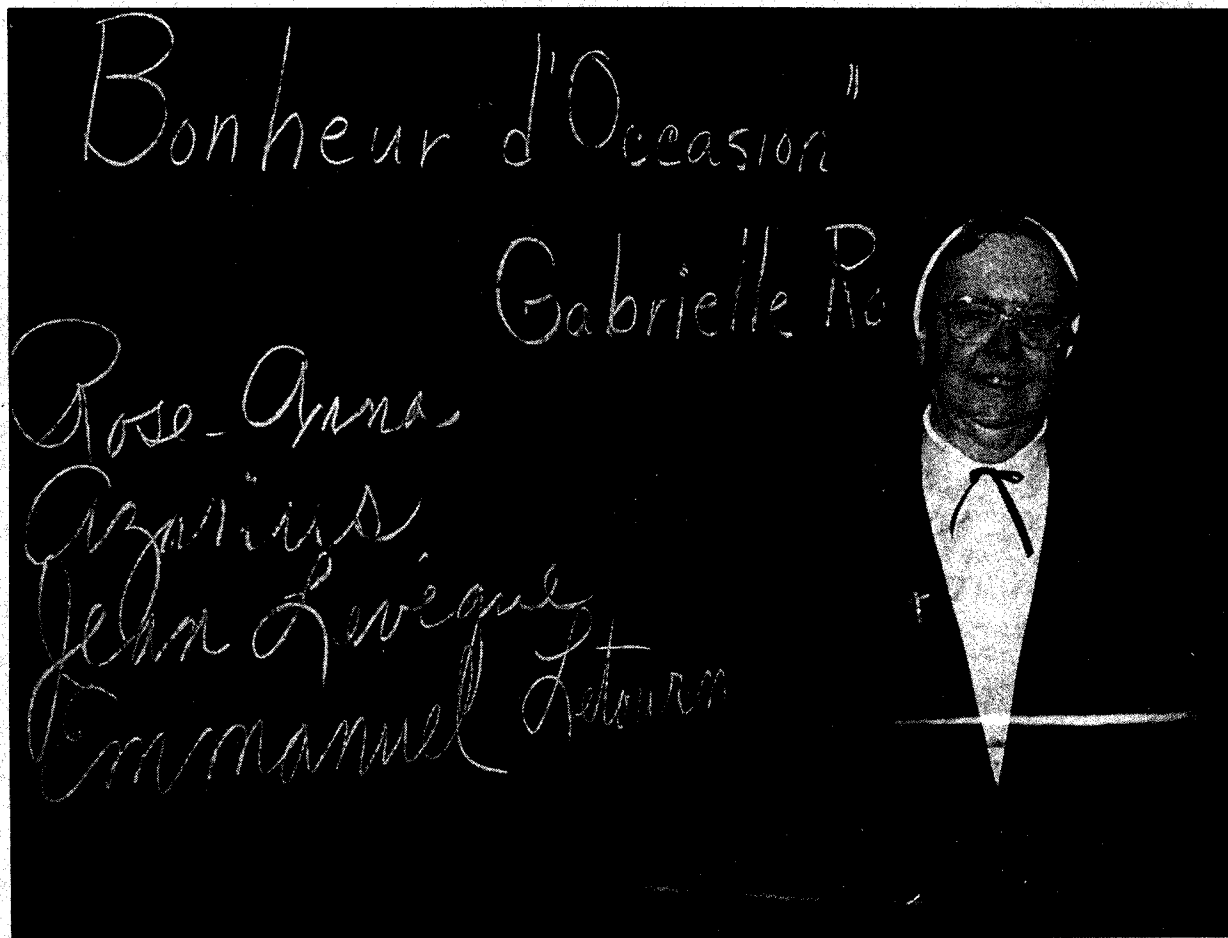
By MATTHEW KENNEY
Special to the Sun-Journal

LEWISTON — Now in her 51st year as a teacher of French and the literature and culture of the French in North America, Sister Solange Bernier's expectations for her students have remained unchanged.

"I want them to be people-minded and sensitive to the values of others. I want them to go beyond their own little world and dreams."

Sister Solange teaches fourth-year French to seniors at St. Dominic Regional High School, where she has seen students' pride and interest in their identity as Franco-Americans increase over the past decade.

It's a trend that has not gone unnoticed by others. Franco-American author Denis Ledoux, a Lewiston native, credits organizations like LA Arts and Maine Arts Inc. for bringing French Canadian artists to the area since the late 1970s, thereby igniting a new interest in the culture.



Sister Solange Bernier stands in her St. Dom's classroom

Maine woman seeks entry into ethnic club

■ LE CLUB

Continued from Page 36

torney with the Human Rights Commission.

Not so, countered attorney Valerie Stanfill, who represented the club before Maine's highest court. Bingo and catering are fund-raising activities completely separate from club meetings.

If Carnes' argument stands, she said last week, "your house would be a public accommodation if you had a garage sale."

When the club was founded in 1922, "this was a Yankee town," Lacasse said, and Franco-Americans were at the bottom of the economic ladder and targets of Ku Klux Klan cross-burnings.

Founders named their club "Calumet," the French word for the Indian peace pipe, to convey their peaceful intentions to Augusta's non-French community and to "span the abyss of bigotry," historian Maurice Violette wrote in the 1970s.

Calumet members weren't above a bit of discrimination themselves in those early years, some local historians say, restricting membership to men of middle-class occupations.

Lacasse disagrees, noting that his uncle, a printer "who got his nails dirty," was a club founder and that his own father, who swept floors for a living, was also a member.

But according to Violette, "they excluded the general, run-of-the-mill

'Every ethnic club in Maine ought to be very concerned.'

ANDRE LACASSE, *Le Club Calumet*

Frenchmen who were eking out a living in the factories and in other lowly positions," considering a man for membership when he rose to a foreman's rank. By the 1940s, Violette wrote, the club was open to all Franco-American men.

Women, meanwhile, were relegated to an auxiliary role.

A random sampling of other ethnic social clubs in Maine suggests that many also have women's auxiliaries.

"We have our own meetings once a month. They treat us very well," noted Sue Gagnon, president of the ladies auxiliary of the mostly French Pastime Club in Lewiston.

Until recently, women had "their own little meetings" at the Jacques Cartier Club in Lewiston, club president Robert Galipeau said. "We're changing all the rules now," he said, including admitting women to the board. But "this is only a tryout," the skeptical Galipeau stressed, explaining, "I don't think it works. Sometimes they get pretty hot under the collar. A guy won't accept that from another guy's wife."

Ray Chouinard of Leeds recalled

that in Lewiston, members' wives tried to block full club membership for women. Five French heritage clubs in Lewiston "just died because single women were allowed to go in there," he said. Members were subjected to "constant harassment" by their wives, who weren't interested in joining themselves, he contended.

"That's what my uncle told me, that those clubs went down when they let unattached women come in," agreed Madeleine Giguere, professor of sociology at the University of Southern Maine's Lewiston-Auburn campus.

Among the French-speaking people, originally from rural Quebec, who formed Maine's Franco-American enclaves, "there was a strict division of labor between the sexes," she added.

But this is the 1990s and Lacasse's statement that the wives and girlfriends of Calumet Club members are welcome at many club events doesn't satisfy Ellis. Her husband's ethnic background doesn't meet the club's membership criteria, she said. Ellis said divorced women who also want to be considered for

membership based on their own qualifications support her stand.

Stanfill said the legal question is not whether barring women makes sense. Le Club Calumet is private, she insisted, "and if they want to discriminate, that's OK, whether because a person is a woman or because a person has a blue hat."

Carnes argued that Calumet members gain a business advantage, unavailable to women, from contacts they make at meetings, such as the Calumet's bankers' night, and from the goodwill generated by their public charitable activities.

And opening the club to women won't necessarily mean that a loss of ethnic identity will follow, he added.

It could still screen out applicants unable to demonstrate "purpose-related" qualifications for a club established to further a specific culture, heritage and language, he said.

And the state may not have as "compelling an interest" in eliminating ancestry discrimination as it does sex discrimination, he added, especially if a club furthers ethnic minority rights.

Lacasse remains unconvinced. If the Calumet Club loses its legal fight to retain its private club designation, "every ethnic club in Maine ought to be very concerned," he warned.

Georgette Berube to hit airwaves again

By MATTHEW KENNEY
Sun-Journal Staff Writer

4-20-92

LEWISTON — Vive la musique! "Le rendez-vous de la chanson" is making a comeback in the Twin Cities.

Lewiston resident Georgette Berube, a state senator and supporter of the arts, will host a special weekly French radio show on WRBC-91.5 FM, the Bates College radio station.

Berube hosted "Le rendez-vous de la chanson" for eight years before another radio station, WCOU, went off the air in December of 1990.

The show will make its return on April 26. It is scheduled to run every Sunday from 8 to 10 a.m. through May 17. Berube has agreed to continue the show through August if arrangements can be made for the student-run station to remain on the air through the summer months.

Bates student Dennis Howard, general manager of WRBC, said the college's trustees view the station as operating almost exclusively for the college community. As a result, he said, they do not feel it should run during the summer when students are off campus.

"We broadcast for everyone," Howard countered, "and this (Berube's) show could be one that would change the perception that we don't."

Howard said Berube's show is but one attempt on the part of the radio station to reach out to local residents and forge better relations between the college and the community. "I'm very pleased to have her. She has a loyal following."

Even now, Howard said, "80-90 percent of all calls to the station are from outside the college."

According to Berube, the format of "Le rendez-vous de la chanson" will focus on bringing to listeners "the traditional classical French song as well as contemporary French music from Quebec and other parts of North America."

During her show Berube will draw from her vast collection of French music, which includes Edith Piaf and Jacques Brel classics to French-Canadian jigs and reels and Cajun two-steps.

She said she would also conduct interviews on the air with people from various professions and interests, and



Bates College News Bureau photo

Lewiston's Georgette Berube, who hosted "Le rendez-vous de la chanson" for eight years with radio station, WCOU, will now host the special weekly French radio show on WRBC-91.5 FM, the Bates College radio sta-

tion. Berube, a supporter of the arts, hosted her own show on WCOU until it went off the air in December of 1990.

hopes to have "Bates students converse in French and help out with the programming." For example, she said, students might give brief news summaries or introduce and comment on songs.

"We want to bring a program that is a tasteful presen-

tation and an informative one. I like to describe the song or the music that is being played," she said. "I'm looking to entertain people on Sunday mornings when people like to relax and listen to something that's pleasant to hear."

Ledoux says such events give young people the opportunity and incentive "to speak French, hear French and be Franco-American. There's a real cross-pollination that can occur."

Despite that growing awareness, Sister Solange acknowledges that "at the beginning some of (the students) don't even realize they're Franco-Americans. They couldn't care less."

She says the vast majority of her students are Franco-Americans, though the number of students from other ethnic groups has increased over the years as more students come to the school from outlying areas.

She uses a hierarchical approach to make her students aware of their heritage and how it relates to them today. "First, you have to get knowledge. Next, you can understand and then you begin to appreciate. In the end you love. This is what I tell my students all the time and it's exactly what I see in action."

As students value their culture more, Sister Solange says, "it makes me feel this is a very important job." The importance for the Lewiston native lies in the potential to use her subject matter to expand students' minds and how they view the world.

"I don't want to teach Franco-Canadian culture and limit myself to that no matter how great and beautiful and inspiring it is in their lives. That's not enough for me. I want them to accept the world and human-

ity. Eventually that creates a mentality of peace and love."

In her class, Sister Solange traces the history, culture and, most of all, literature of the French from the early stages of their colonization of the New World. "Novels teach the mentality and problems of people during different stages in history."

Over the years, Sister Solange has also used stage productions to reinforce values and bring to life the culture and language of French-speaking peoples. Past productions of Franco-Canadian plays have included "Tit-Coq" by Gratien Gelinas and "Le Temps des Lilas" by Marcel Dube. She says she plans to stage a production next year.

Students do their readings in French as well as most of the discussions, though Sister Solange does not have a no-English rule in her classroom. Her own difficulties in learning English as a schoolgirl "created in me a lot of sympathy and understanding of the interior struggle people experience in learning a second language."

Sister Solange, who graduated from St. Mary's Parochial School in 1936 and later studied in France and at l'Universite Laval in Quebec, also draws on the strengths and lessons of her childhood in a working-class Lewiston household to form bridges with her students and help them appreciate the sacrifices of their own parents.

Workshop to focus on culture

By **MATTHEW KENNEY**
Special to the Sun-Journal

LEWISTON — Bates College will offer a special one-week workshop in July for Maine teachers looking to infuse Franco-American culture into their curricula.

James Carignan, the college's dean, said the program is interdisciplinary in nature and designed for teachers of Maine history, U.S. history and language arts, though "we're not excluding anybody."

Carignan said the strike of 1937 by shoe workers and its repercussions for the community "will be one of the lenses through which we look at Franco-American history."

This semester, rhetoric professor Robert Branham and his students made a documentary video about

the strike that will be used during the workshop.

According to Carignan, Bates has considered offering a summer program on Franco-American culture to Maine teachers for many years. He said each day of the program will focus on a different subject, such as the role of the church, with some of the events being open to the public.

The cost to teachers will be relatively low thanks to a grant from the Maine Humanities Council, Carignan said.

The special program will be directed by historian Yves Frenette who teaches at the University of York in Toronto. Frenette has extensively studied the Franco-American community in the Twin Cities.

One of nine children, the young Solange's father worked at the Bleachery textile mill. "At night, he bought logs which he cut and sold. My father was a very serious person. We were not poor, but we were not rich," she says, recalling that her parents knew how to budget their money well and save whenever and wherever possible.

"My mother stayed home and sewed and cooked and took care of the house. She played the violin. We

loved to sing. We were forever singing."

Today, Sister Solange does not confine her work to St. Dom's, where she has taught since 1968. She teaches in Lewiston's adult education program in addition to caring for one of her sisters, who is disabled.

A teacher for over five decades, Sister Solange has never stopped learning. "As you move along in life you let go of the unnecessary things and focus more on values."

Franco events begin Friday

By GREG GADBERRY

Staff Writer

If you love Franco-American art, music and dance, this is your kind of weekend.

Friday, Bates College will sponsor the Franco-Yankee May Day Celebration at its newly renovated field house. The celebration will feature Quebec-style dancing led by Pierre Chartrand of Montreal. Providing the music will be Normand Gagnon and the Scrod Pudding String Band. Yankee and English dancing will be demonstrated by Robb Spivey.

Saturday, Maine Arts, Inc. will sponsor "Exploring Franco-American Culture/Explorer La Culture Franco-Americaine." This day-long conference will include morning workshops on promoting Franco art and culture; a lunch; an afternoon forum; and an evening concert featuring the Ben Guillemette Ensemble and Norman Gagnon and Friends.

Sunday, the Association Canado-Americaine will sponsor a concert of the Maine French Fiddlers in Lowell.

Fancy French fiddling

Some of the best French-Canadian fiddling and music will be presented Sunday, May 3, at the Winslow Junior High School in a 2 p.m. program.

Cours Ste. Jeanne-d'Arc of the Association Canado-Americaine, which has many members from this area, is sponsoring the program.

Featured performers, well-known in the local Franco-American community, will be Lucien Mathieu, Louis Mathieu, Don Roy, Eddie Deschenes, Ben Guillemette, Daniel Guillemette, Ray Frechette, Jay Young and Cindy Roy.

Tickets, which are \$6 for adults and \$5 for senior citizens and children, may be obtained locally by contacting Bert Pion of 7 Bobby St., Lewiston, tel. 782-8486.

PREVIEW

What: Bates College's Franco-Yankee May Day Celebration

Where: Bates College Gray Athletic Building

When: May 1, 7:30 p.m.

Tickets: \$5 for adults, \$3 for students, seniors and children.

Call: 786-6327

What: Exploring Franco-American Culture/Explorer La Culture Franco-Americaine

Where: Buker School, Augusta

When: May 2 beginning at 9:30 a.m. The evening concert begins at 7 p.m.

Tickets: \$20 for the conference, lunch and concert. Concert tickets alone are \$5 for adults and \$3 for children and seniors

Call: Call Maine Arts at 772-9012

What: The Maine French Fiddlers

Where: Winslow Junior High School Auditorium

When: May 3 at 2 p.m.

Tickets: \$6 for adults, \$5 for seniors and children.

Call: 873-7175

History shortchanges Franco women

I was flattered recently when Maine Arts Inc. asked me to moderate a panel discussion titled "Cultural Contributions of Franco-American Women."

The program is part of a day-long caucus called "Exploring Franco-American Women in Culture," to be held May 2 in Augusta.

A topic as interesting as the role of Franco women should be easy to research. Unfortunately, it's been somewhat difficult because the Franco-American family is largely identified by scholars as male-dominated.

One writer, Laurence French, wrote that the Franco family hierarchy is like an "earthly trinity."

He compared the family's father to God, because he controls and protects the family.

Mother is like the Virgin Mary, he wrote. She's compassionate, and submissive to the father.

He said the religious aura that binds the Franco family is "analogous to the binding effect of the Holy Spirit."

This annoying description doesn't sound like any Franco family I know.



Les Franco Americains

The typically large Franco family is not solemnly pious at all. It's joyously diverse, and vibrant with talents largely attributed to the influence of the mother.

Franco women are terrific role models for their children. They keep immaculate houses, run household budgets as frugally as Scrooge, and have a knack for making a plain chicken dinner seem like it was prepared for royalty.

Franco women were ahead of their time when it came to being breadwinners in the family. Almost all the women worked at some time, many as hard as men in the textile mills. They tell stories about having to work to provide better educations for their children.

As for the myth about patriarchal

family identity, the Franco woman's family name is as important as her husband's. A quick tour of Franco-American cemeteries confirms this.

Women's maiden and married names appear on most old gravestones.

Many of the older Franco women I know taught themselves to read and write English, and frequently had to teach their husbands.

A modern Franco mother spends the same energy enforcing educational discipline on her children.

It appears that moderating this panel discussion will require some new thinking about the roles of

women and men. It's possible that women's roles haven't been discussed from a woman's point of view.

"Exploring Franco American Culture" will be held at the Buker School, 23 Armory St., Augusta. Workshops and panel discussions begin at 10 a.m. At 7 p.m., there will be a Franco-American concert and traditional dancing. For information call 772-9012.

— Juliana L'Heureux can be reached at 7 River Run Road, Sanford 04073, or by calling 324-7494.

May 4-1998

Jo Anne
Lapointe



Franco file

Franco singer performs, does research while in France

Franco-American singer Lucie Therrien, who has performed locally, presented a talk/musical program on the evolution of French-Canadian music for the France-Louisiane-France-Americanie in Paris earlier this year. The FLFA is an association that acts as a cultural liaison between France and French-Americans living in Louisiana and New England.

Ms. Therrien, who lives in Portsmouth, N.H., also took part in a program on Franco/Canadian/American music, which was aired on Paris-Radio-Latino in January.

While in France, Ms. Therrien researched the origins of French and French/Canadian folk music. Her work was funded in part by a Fellow Finalist Award provided by



Franco-American recording artist Lucie Therrien poses with Jean Moisson, administrator of the France-Louisiane-France-Americanie in Paris. She presented a program on the evolution of French-Canadian music while in France earlier this year.

the New Hampshire Council on the Arts.

Lionel Delevigne, a French photojournalist, has included a photograph of Ms. Therrien in his "Photo Exhibition of Franco-Americans," which was shown in FNAC Galleries of France and Belgium for the past two months.

Quebec's artists

Twenty-six paintings by eight of Quebec's most renowned artists are now on view at the Canadian

Embassy in Washington, D.C.

The exhibit, "Paintings by Master Artists from Quebec, 1940-1965," covers 25 creative years for Quebec artists.

Olympic footnote

Of the seven medals won by Canadian Olympians at the Winter Games this year, four were earned by French Quebecers.

Jo Anne Lapointe is a free-lance writer who lives part time in Auburn and in Florida.

4-15-90 Maine census data unveiled

PORTLAND (AP) — Roughly one-third of Maine's 1.23 million residents are "from away," nearly 10 percent speak a language other than English at home and 3 percent of the state's dwellings lack indoor plumbing.

Only 11,000 Mainers live on farms, but city dwellers are still outnumbered by their country cousins. The state's population at last count was 55 percent rural, 45 percent urban.

And household income, discounting for inflation, rose 20 percent in Maine during the 1980s, a decade that saw a significant drop in

the state's poverty rate.

Those were among the findings gleaned by the Census Bureau in the long-form questionnaire it mailed to one in six households in conjunction with the nation's 1990 head count.

Data released by the bureau Tuesday provides an economic and social profile of the state, as well as a wealth of information about housing characteristics.

Of 1.53 million ancestries reported, English

See Census, page 10

of force.

Census continued from 1

led the list at 372,044, followed by 223,694 French, 217,545 Irish, 112,574 French Canadian and 108,984 German. — 37.3%

Median household income rose from \$23,156 in 1979 to \$27,854 in 1989, an increase of 20.3 percent after adjusting for the rise in consumer prices.

There were 4,216 households with incomes of \$150,000 or more and 23,344 households with incomes below \$5,000. Of the top income group, nearly 36 percent lived in Cumberland County.

The poverty rate for individuals dropped from 13 percent in 1979 to 10.8 percent in 1989, while the number of persons in poverty dropped from 140,996 to 128,466 during the period.

The poverty rate in 1989 for people age 65 and older was 14 percent, while the rate for children under 18 was 13.2 percent. But it soared to 29.9 percent for families headed by a female in which no spouse was present.

Among Mainers age 25 and over, nearly 79 percent were at least high school graduates and nearly 19 percent had at least a bachelor's degree.

More than 8 percent of teens 16 to 19 were high school dropouts; of these, nearly 60 percent had no jobs.

Maine's foreign-born population totaled 36,296, or 3 percent. Of the 97 percent born in the United States, 70.6 percent are Maine natives.

Among residents age 5 and older, 142,779, or 12.5 percent, moved to Maine between 1985 and 1990.

The census also indicated that 105,441 Mainers over age 5 speak a language other than English at home; of that total, 27,750 do not speak English "very well." 8.6%

Lewiston, with a large Franco-American population, had 13,170 of 36,975 or more than 1 in 3 — speaking a language other than English. By contrast, the ratio in Portland and Bangor was 1 of 15.

Nearly two-thirds of Mainers over age 16 were in the work force in 1990, including 74.4 percent of males and 57.5 percent of females. Among them were 62.6 percent of mothers with children under age 6.

Less than 1 percent of the state's residents used public transportation to get to their jobs. The survey found that 74.3 percent drove to work alone and 14 percent were in carpools, while nearly 10 percent walked or worked at home.

The mean travel time: 19 minutes.

More than 11 percent of noninstitutionalized Mainers between ages 16 and 64 had a disability that limited their mobility or self-care. For those over 65, it was more than 36 percent.

The survey of housing stock found that 20.7 percent of Maine's 587,045 units were built between 1980 and 1990, while 34.9 percent were built before 1940.

The median gross rent was \$419 in 1990, a 22.2 percent increase in real terms from the \$343 in 1980. More than 40 percent of renters had monthly costs that ate up 30 percent or more of their household income.

For homeowners with a mortgage, the median monthly cost was \$664 in

1990, up 32 percent from the \$503 in 1980. Just over 19 percent of homeowners paid at least 30 percent of income on housing.

Nearly 70 percent of the state's occupied homes were heating by fuel oil or kerosene, followed by more than 14 percent with wood and nearly 12 percent with electricity.

Maine had 301,373 homes on septic tanks or cesspools and 266,344 on public sewers. There were 312,299 homes on public water supplies, 190,639 with drilled wells and 55,192 with dug wells.

And while 20,776 homes lacked complete plumbing, only 17,382 were without phones.

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Study: Catholic church should return to ethnic parishes

By DAVID BRIGGS
Associated Press Writer

Hispanics are being wooed away from U.S. Catholic churches by sects and conservative Protestant groups, but proselytizing may be the least of the church's problems in ministering to immigrants, according to a study.

Nearly half of the ethnic Roman Catholics surveyed said they had experienced some form of overt proselytism, and 56 percent of the Hispanics were told by evangelists from other churches that there is no salvation within the Catholic Church, according to the report released Wednesday.

But the survey findings encouraged the church to admit that, while proselytism is occurring, the church should look first at its own lack of evangelizing efforts with newcomers.

The report commissioned by a bishops' committee recommends that the church return to the national and personal parishes that since the 19th century have given warm welcomes to generations of Irish, Italian, Polish and German Catholics.

"We need to provide that same kind of community life for new immigrants," said Sister Elese King, who prepared the report on "Proselytism and Evangelization: An Exploratory Study."

The National Conference of Catholic Bishops is scheduled to discuss the report Thursday at the opening of its spring meeting at the University of Notre Dame. The study done at the Center for Applied Research in the Apostolate at Georgetown University was requested by a bishops' committee

after 90 percent of the dioceses responding to a pilot study rated proselytism as a serious problem.

There is no definitive breakdown of ethnic Catholics, but some church officials have estimated that up to a third of the nation's 58 million Roman Catholics are Hispanic.

The study involved personal interviews with 426 ethnic Catholics in 1990 from the dioceses of New York City's Brooklyn borough; Chicago; Galveston-Houston; Los Angeles; Miami; New Orleans; Providence, R.I., and Yakima, Wash.

Dean Hoge, a sociologist at the Catholic University of America in Washington, D.C., said he thinks the study's recommendation that the church concentrate more on tending to the ethnic flock than keeping out proselytizers "is not a bad conclusion."

"Evangelization, most profitably, starts close to home," Hoge said.

King said she found that proselytization was going on in every diocese studied.

Fifty-six percent said they have been invited to join another church or denomination, and 51 percent have been invited more than once.

Among the religious groups most active in appealing to Catholics, Jehovah's Witnesses invited 27 percent of the ethnic parishioners interviewed in the survey to visit them.

Fourteen percent reported invitations from Baptists, and 11 percent were invited to another church by Pentecostals.

Forty-four percent reported some form of overt proselytism, and 7 percent said they were offered some form of reward for attending another church. Two percent were threatened by such actions as job loss or no prospects for promotion if they didn't switch allegiance.

But the most critical problem found was the church's own lack of cultural sensitivity to many new immigrants, according to the study.

"It's not the question that other people are trying to steal our people. It's the insight we're not doing enough to serve them as we should," said Monsignor Nicholas DiMarzio, former director of Migration and Refugee Services at the U.S. Catholic Conference. He served on the report's advisory board.

The report's recommendations include requiring prospective clergy to be bilingual and bicultural and that the church be more sensitive to the popular piety of the newest Catholics.

In taking down crucifixes and statues to provide a more rational worship experience, King said, many churches also have taken away a sense of home and religious identity for immigrants.

In an age when there has been a gradual move toward multicultural

churches, perhaps the most striking recommendation in the report is for a "return to personal parishes as a viable means of evangelization of new immigrants, refugees and ethnic groups."

Rising real estate prices and a more mobile population may make it

more difficult to return to the turn of the century when parishes for different ethnic groups sometimes were only blocks apart.

But church observers said ways need to be found to bring back the same sense of community for new generations of Catholic immigrants

from places like Latin America, Southeast Asia and Korea.

"What we need to replicate are the kind of communities that were built around those parishes," DiMarzio said. "It's just not as easy as it was. You have to be a little more creative today."

6-7-92 St. Dom's principal announces honor roll

LEWISTON — The principal of St. Dominic Regional High School, Dan Fuller, announces the academic honors for the fourth quarter.

Principal's list

Seniors: Jason S. Casavant and John J. Fournier.

Juniors: Gary S. Fortin.

Freshmen: Jennifer C. Bloom and Max J. Andrucki.

First honors

Seniors: Cindy C. Morin, Marie A. Pinette, Amy L. Barriault, Jamey A. Pittman, Kristin P. Gray, Robert B. Fortier and Megan F. Murphy.

Juniors: Shari Tran, Jennifer A. Morrill, Barry DeCoster, Derek M. Pelletier, Mary Beth Hayman, Timothy Wong, Deborah A. Samson, Shelly A. Cote and Amy E. Boissonneault.

Sophomores: Jennifer M. Caron, Marc N. Frenette, Seth M. Murray, Adam F. Theriault, Amy J. Cote and Christine A. Jones.

Freshmen: Jennifer A. O'Brien, Marianne C. Mathieu, Brian N. Landry, Kathryn A. Little and Andre P. Albert.

Second honors

Seniors: Lynne L. L'Heureux, Michelle A. Pittman, Francine E. Bott, Jason E. Carville, Angelique J. Ouellette, Andrea C. Landry, Lydia R. Caron, Eric L. Gibson, Kelly A. Hall, Eric P. Bouffard, Carolyn G. Hussey and Richard L. Servidio.

Juniors: Christine M. Theriault, Andrea D. Barriault, Michelle T. Murray, Julie J. St. Pierre, Benjamin A. Mathieu, Rebecca A. Richard, Charles G. Landry, Eric D. Toussaint, Thomas A. Fortier, Stephen J. Tobin.

David A. Meaney Jr., Laura A. Bidwell, Celeste M. Duchette, Anthony C. Langelier, Nicole M. Beaudin, Kellie R. Laurendeau, Debora A. Pelletier, John G. Weber, Deryck R. Castonguay, Shantelle M. Lessard and Tracey A. Dube.

Sophomores: Jennifer D. Spugnardi, Richard M. Roy, Michael P. Albert, Beth L. Szal, Andrea C. Lepage, Jennifer L. Reny, Christopher D. Bigelow, David L. Beam, Erika J. Violette, Daniel R. Vachon and Michael R. Martel.

Freshmen: Kirsten L. Grieshaber, Aaron D. Strout, Stephanie J. Bryant, Carolyn M. Gray, Stephen G. Forgues, Robyn S. Turcotte, Lisa M. Castonguay, Thomas W. Palmer.

Anne Marie Gendron, Craig A. Stasulis, Marlo A. Tobin, Chandra L. Sasseville, Yvonne C. LeBlanc, Frank P. Corrao, Todd C. Pomerleau and Jason M. Chretien.

Students that have achieved 4.25 and above in all courses are on the principal's list; those with an average of 3.80 overall, with no grade below 2.70, have attained first honors; and those with a 3.25 average overall, with no grade below 2.70, are on the second honors list.

Community news



RENEW program initiated

RENEW, a program to promote the development of a spiritual climate, will be launched throughout the Catholic Diocese of Portland in October. Plans are being developed at Saints Peter and Paul Parish for the three-year program, and appointed task leaders are, from left, seated, Joanne Cook, evaluations; Bill Brooks, Sunday liturgy; Patricia Croteau, home visits; Pauline Leveque, overall coordinator; Edouard Plourde, large group coordinator; and Sister Cecile Bouchard, prayer network; standing, the Rev. Leop-

old Nicknair, prayer network; Charles Cook, evaluation; Madeleine Giguere, publicity; Constance Pleau, sign-up Sunday; Paul Brochu, small group coordinator; Joan Paradis, publicity; Anita Simard and Lillian Sutton, telephone; and the Rev. Michael Gendreau, prayer network. Others working on the program are Sister Solange Bernier and Sister Monica Dubois, prayer network; Jackie Miller and David Chamberlain, take home; Rachel Billings, large group coordinator; and Gerald Bilodeau, home visits.

'We Are Clichés, All of Us'

AMERICAN GIRL

Scenes From a Small-Town Childhood.

By Mary Cantwell.

209 pp. New York: Random House. \$20.

By David Plante

MARY CANTWELL was born and brought up in the 1930's in Bristol, R.I., in an Irish-American Roman Catholic family. I was brought up in the 40's in Providence, R.I., in a French-American Roman Catholic family. She has great nostalgia for her youth. I have none at all for mine. Details in her memoir, "American Girl: Scenes From a Small-Town Childhood" — such as the use of the distinctly Rhode Island term "coffee cabinet" for a coffee ice cream milkshake — roused in me a greater sense of familiarity with place than I had ever before got from a book. But she was happy in her world, and I was unhappy in mine. Why? The question is meant, finally, to say something about "American Girl," the nostalgia of which — and it is nothing if not deep, deep with nostalgia — I find entirely convincing.

Ms. Cantwell has, according to her account, a lot to be nostalgic about in thinking about Bristol, R.I., in the 30's. It was quiet; there was so little traffic that she and her sister would ski down sloping streets, which I myself recall doing in Providence. It was safe, it was clean. It had, for an American town, a long and rich history — George Washington had walked down its main street on a carpet of evergreens and pussy willow — and it had its eccentric characters. And, most extraordinarily, it was integrated in a way that amazes one now.

Though Ms. Cantwell's younger self, Mary Lee, worries about being snubbed for being a Catholic, there is very little evidence of the snubs beyond her chilling discovery that she, as a Catholic, will not be able to marry the King of England. There are mixed marriages, as between a Swedish Lutheran and a Polish Catholic, and there is even a character who "is testament to Bristol's years in the slave trade, being both black and a member of the town's most prominent

family." When real prejudice is encountered — for example, when someone is shocked to find a Nigerian priest officiating at a funeral service — the prejudice seems to be little more than a quirk and not to be taken seriously.

It's not as though Ms. Cantwell, who is a member of the editorial board of The New York Times, is maintaining that there was no prejudice in Bristol. But the impression one gets from her book is of a larger world than the separate Portuguese or French Canadian or Irish worlds, a larger world that, like a bright, clear light, made the separate worlds almost disappear except in flat outline. Even her Catholicism, which one might have thought central to the book, is seen as little more than a duty she must fulfill in receiving Communion and being confirmed, after which she can give up her religion for something more important, something more American, in New York.

"We are clichés, all of us," she writes about her family and their activities during World War II, and that is true of everyone in the book: they are seen as if flat and in outline against a brightness that, in the end, reduces Saturday afternoon at the movies or the high school prom or graduation to simplified 30's calendar images. Ms. Cantwell herself mentions Norman Rockwell. It is the unifying brightness, brought out most tellingly in a description of a Fourth of July celebration, which I take to be the object of her deepest nostalgia.

Her father — a production manager for the U.S.

Rubber Company who could talk about W. B. Yeats, a Catholic who kept a packet of Trojan condoms in his drawer, a man who believed that the daughters of textile tycoons should sit side by side with the sons of mill hands at public school, "the way America's supposed to be" — is the hero of the book, and the reason why Ms. Cantwell, even years after his death and living in faraway New York, thinks of Bristol so lovingly. He himself made her aware of the larger, more integrated, brighter world of America.

My father, a factory worker, never thought beyond his French-American world, which was so closed my mother had to see her one Protestant friend when my father wasn't in the house. Ms. Cantwell contemplates her childhood as though it has a healing power. I think of mine with isolation and pain.

What Ms. Cantwell is nostalgic for is the middle-class Protestant light — the pure glow — that once unified the whole of America, which she belonged to. Her book is a kind of hymn to that America. For being as simple, and at times simplistic, as it is, it could make me wonder if she has got it all wrong about the charms and not very great trials of growing up in Bristol in the 1930's; could make me wonder about her lack of irony, much less cynicism, about people and events that would have been objects of derision at the time among people, like her, who wanted to get away. Instead, "American Girl" left me feeling nostalgic — if not for my past world, for hers, now lost.



ROB SHEPPERSON

David Plante's most recent book is "The Accident," a novel.

3-14-92

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Elphege A. 'Al' Larrivee

LEWISTON — Elphege A. "Al" Larrivee, 85, of 10 Oak St., Oak Park, died Tuesday night at St. Mary's Regional Medical Center after a brief illness.

He was born in Augusta, Sept. 1, 1906, the son of Esdras and Georgianna Prevost Larrivee. He was educated in the schools of Lewiston and was a resident of Lewiston for most of his life. Mr. Larrivee entered



the U.S. Army at an early age, and served during World War II and the Korean Conflict.

He retired from the U.S. Army in 1954, after serving 26 years, with the rank of warrant officer. He entered the U.S. Army in 1926, and was a bandsman with the Fifth Infantry Division, and later with the 16th Infantry Regimental Band. In December 1951, he accepted the appointment of Warrant Officer Junior Grade, and was assigned as bandleader with the Eighth Army Band in Korea.

Mr. Larrivee left Korea in June 1953, and was transferred to the 31st Infantry Division Band at Camp Atterbury, Ind., for the purpose of retirement. During his career, Mr. Larrivee received the Commendation Ribbon with Medal Pendant, Good Conduct Medal, the American Defense Medal, World War II Victory Medal, United Nations Service Medal, the National Defense Service Medal, and the Republic of Korea Presidential Unit Citation.

Mr. Larrivee was the former conductor of Le Montagnard Band. An accomplished musician, he taught trumpet lessons at Carroll's Music Center many years ago. He was the former band director of the St. Dominic's Regional High School Band for several years.

He enjoyed oil painting and woodworking. While residing in New York, he studied oil painting under the direction of artist Jack Moss, whose studio was in Greenwich Village. He was also a craftsman in manufacturing of pagoda lamps, with the architecture of the Orient.

He was married to the former Simone M. Breau in Rumford on Dec. 26, 1933. He was a communicant of Saints Peter and Paul Church in Lewiston; and a life member of the American Legion Post 22 of Lewiston.

He is survived by his wife of 58 years of Lewiston; one daughter, Jeanine Larrivee of Oakland, Calif.; one brother, Lawrence Larrivee of Tacoma, Wash.; and four sisters, Blanche Carrier, Augusta Boudreau, Nancy Weston and Mrs. Arthur (France) Poussard, all of Lewiston. He was predeceased by two brothers, Rene J. and Gilbert; five sisters, Irene Coulombe, Rita Bates, Charlotte Laliberte, Ruth D. Lecompte and Mary Jane Larrivee.

Summer arts events start tonight

By ADAM FIFIELD
and MATTHEW KENNEY
Special to the Sun-Journal

LEWISTON — L-A Arts and Bates College will collaborate throughout the summer and early fall on a series of programs and events intended to mark the cultural history and development of the Twin Cities.

The events start Wednesday night when a dancer and collaborating artists who are creating an original dance production hold a "show-and-tell" session at Purpose Center at 7:30 p.m.

The two groups have combined efforts to launch "L-A Celebrates," a series of activities and events — with the list growing almost weekly — planned to bring culture and arts to the local community and, more importantly, to involve that community in the shaping of its cultural and artistic experiences.

The centerpiece of this artistic effort will be an innovative modern dance, called "Survivance" (Survival), which will draw heavily on the area's Franco-American heritage and industrial past for inspiration.

Sponsored by the Bates Dance Festival in collaboration with LA Arts, "Survivance," will premiere Oct. 2 in the old Libbey Mill off Main Street in Lewiston.

Funding for the commissioning and residency project, officially referred to as the Franco Community-Varone Dance Project, comes from the Lila Wallace-Reader's Digest

Arts Partners Program, which is administered by the Association of Performing Arts Presenters.

The dance itself first began to take shape last January during a "community gathering." Local residents were asked to share stories and memories with choreographer Doug Varone, composer Christopher Hyams-Hart and set designer Power Boothe about working and living in a distinctively Franco-American environment.

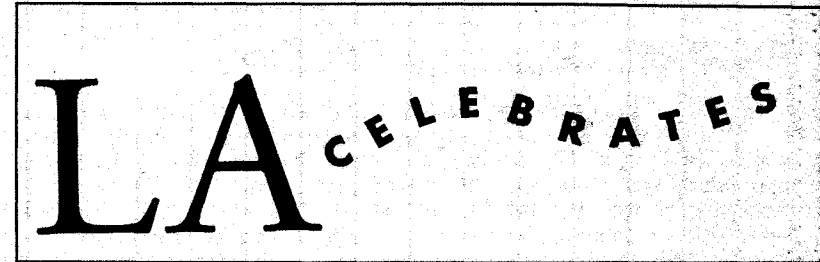
The three New York artists chosen to create the original dance and accompanying musical score gathered archival documentation, stories and examples of traditional dance and music earlier this year. They also made several visits to Lewiston-Auburn to broaden their understanding of life in the Twin Cities.

On Wednesday, Varone and collaborating artists will present a show-and-tell session at the Multi-Purpose Center at 7:30 p.m.

Next week, on July 22, Varone and his dancers will demonstrate and discuss the elements unique to modern dance and explain their approach to constructing new works using the Franco project as a model. The presentation is slated for 4 p.m. at Schaeffer Theater on the Bates Campus.

While "Survivance" is the centerpiece on the summer and fall arts calendar, many other important cultural events will complement it.

The idea for "L-A Celebrates" originated from a collaboration of a



citizen's committee that worked with L-A Arts and Bates College throughout the past year.

Horizons 55, an advocacy group for the elderly, is the primary organizer of other ethnic and cultural activities, said Paula Everett of Horizons 55. Other primary organizing groups include LA Arts, the Bates Dance Festival and the Lewiston Friends of the Library.

LA Arts Director Katherine Knowles said the series formally kicks off on July 28 with a free lecture by historian Yves Frenette on the Franco-American family. The lecture begins at 7:30 p.m. in Room 105 of Bates College's Olin Arts Center.

Other L-A Celebrates events include readings by author and publisher Denis Ledoux and poet Susan Pelletier on July 28, a performance of Franco-American jigs and reels by Normand Gagnon and Family on July 30 and a production of Moliere's "Scapin" directed by George Vafiadis of the L-A Public Theater on October 9.

The culmination of the LA Cele-

brates series will be a community-wide potluck supper in October. The supper will top off a dozen gatherings planned for members of different ethnic groups who have played strong roles in Lewiston-Auburn's history, according to Everett.

The get togethers, to be called "Roots: A Celebration of Our Heritage," represent a joint effort on the part of LA Arts and Horizons/55. Separate dates have been set for Polish Day, Italian Day, Asian Day and other ethnic groups.

Geneva Kirk, a Lewiston resident who is acting as liaison for the several organizing groups says the goal of L-A Celebrates is "to celebrate the ethnic backgrounds of people in the community."

She added, "In the past, it's been easier to do more for the French, then for anyone else."

Everett emphasized, "We're not a community that's made up of people who are all alike."

For information on LA Celebrates and LA Arts/Bates Dance festival events, call LA Arts at 782-7228.

8-11-91 French offering festivals, films and fashion shows

Here is a listing of festivals and other events scheduled for this month and next in Canada:

Aug. 10-18: Festival de montgolfiers du Haut-Richelieu. Numerous activities surrounding demonstrations of fiesta-style hot-air balloons. World Championship St-Jean-dur-Richelieu.

Aug. 17-19: Fashion show at Place Bonaventure, Montreal.

Aug. 22-Sept. 2: Montreal World Film Festival, the only competitive film festival in North America recognized by the international Federation of Film producers.

Aug. 30-Sept. 1: Festival de la fete du Travail at Saint-Joseph Beauce, Quebec.

Sept. 22-24: Canadian International Womenswear, Place Bonaventure, Montreal.

Quebec delegation

During the next few months, the Quebec delegation in Boston will experience a major reorganization of personnel.

Jacques Gagnon, director of economic affairs, has returned to Quebec City. His replacement, Michel Lafleur, was an assistant to the director of the France division of Quebec's Ministry of International Affairs, where he played a major role in developing economic ties between France and Quebec.

Suzanne Ethier, director of immigration, has returned to Montreal where she concentrated on Quebec

immigration services in Asia. Ethier will be replaced by Rachel Lavigne.

Lucy Latulippe, director of the Quebec delegation, has returned to Quebec City. Succeeding her is Laurent Cardinal.

Business forum

The Quebec delegation in Boston recently started a monthly Tuesday Business Forum to help Quebec and New England companies realize the potential for developing strategic alliances in targeted sectors.

Each activity will seek to bring together speakers and key manufacturers from the Quebec region and their New England counterparts. The series will cover such fields as fashion, telecommunications, the environment, and furniture. For more information call Kerry Zeida at (617) 723-3366.

New book on Francos

A new book on the history of Franco-Americans, titled "Histoire des Franco-Américains de la Nouvelle-Angleterre, 1775-1990," has been written by Armond Chartier, literature professor at the University of Rhode Island. It was published by Led Edition du Septentrion. The Association Canada-Americaine de Manchester collaborated with the writing.

The volume is available at the Librairie Populaire, 18 Orange St., Manchester, N.H.

For more information on the book and upcoming events, write to the

JoAnne Lapointe



Franco file

Quebec delegation in Boston, Exchange Place, 19th Floor, Boston, Mass. 02109, or call (617) 723-3366.

Vivre les vacances!

The Office of Tourism in Quebec has been busy answering calls: "Qui! C'est bon aujourd'hui, tres bon!" Vivre les vacances! Vivre le beau temps!"

The streets have been filled with tourists from throughout Canada and the United States, as well as France. At the Museum de la civilisation, 11,200 people walked through the doors in one day, according to the Office of Tourism.

Artists have been busy, and musicians performing near the Chateau Frontenac have caught the eye of many a tourist.

"Pas des fortunes!" Everyone is happy — shopkeepers, entertainers and owners of local inns, hotels, motels, and restaurants. La ville dans le Vieux-Quebec has been literally wall to wall with people.

Jo Anne Lapointe is a free-lance writer who lives in Auburn.

Pelletier families will gather to mark 350th anniversary

Descendants of Guillaume Pelletier are planning their fifth annual reunion Sept. 7-8 when they will celebrate the 350th anniversary of his arrival in New France.

The site for the celebration is 4054 Boulevard, St. Anne, Beaufort, Quebec.

Scheduled activities include a genealogy workshop, bus tour of areas of historical significance to Pelletier families, a dinner, a casino and night of dancing, and a Mass on Sunday.

For more information on the family reunion, contact Robert G. Pelletier, 9 Pennwood Road, Winthrop, Maine 04364.

Another family line — Castonguay and Gastonguay — is planning its first reunion.

It will be held Aug. 25 at La Fleche d'Or, rue 4912 Principale, Saint-Cyrille-de-Wendover, Quebec. For more information, contact Rene Castonguay, 4915 Principale, St. Cyrille, Quebec, JOC 1H0, or call (819) 397-2751.

Other families planning reunions, or having held one recently, follow: (Editor's note: A similar list with names starting with the letters A-L was printed in last week's column.)

Association des descendants des LEMIEUX d'Amerique, at Alma, Aug. 17-18, call (418) 9374; association des familles LEMIRE d'Amerique, (819) 379-6561; association des LEVASSEUR d'Amerique, (613) 824-1996; association des familles LOIGNON, (514) 492-1912; association des familles MARCHAND, at Pointe-du-Lac, Aug. 24, (514) 661-2395;

Descendants de l'ancetre MATHURIN MARTINOS, at Becancour, Sept. 29, (819) 372-1651; les familles MATHIEU d'Amerique, (418) 883-2351; le clan MCLEAN de souche Quebecoise, (418) 548-9823; association des MERCIER d'Amerique du Nord, at Quebec City, Aug. 17-18, (418) 651-0471;

Association des familles MESIER, at Farnham, (514) 688-2067; association des familles MICHAUD, at Riviere-du-Loup, Aug. 10-11, (418) 871-1125; association des descendants de JEAN MIGNAUX DE CHATILLON, at Beaufort, July 3-4, 1993, (514) 365-4600;

Les descendants de PIERRE MIVILLE, Aug. 18-19, (418) 828-2172; association des familles

Jo Anne Lapointe



Franco Files

MORENCY, St. Tite des Caps, Aug. 10, at Ste. Anglele de Monnoire, (514) 621-6540; association des MORIN d'Amerique was held at St. Francois de Montmagny, June 29-30, (514) 767-6519;

Les descendants d'AUGUSTIN NORMANDEAU dit DESLAURIERS, (418) 529-3064; association des familles O'FARRELL was held at St. Malachie, July 1-4, (418) 654-1728; association des familles OUELLETTE, at Sherbrooke, Sept. 1, (418) 835-1254; les descendants de JEAN QUIMET, (514) 622-6201; association des familles PAQUIN at St. Boniface, Manitoba, Aug. 17-18, (418) 849-4501;

Association des familles PARIENTEAU held a reunion at Trois-Rivieres July 6-7, (514) 279-6499; association des familles PELLETIER, at Quebec, Sept. 6-8, (514) 725-6652; association des familles PEPIN at Fort de Lauzon, Aug. 14, (418) 683-3273;

Descendants of LOUIS PINARD, held a reunion April 6 at St. Wencelas; members of POITRAS families gathered July 5-7, (819) 378-4795; association des familles POULIN, held a reunion at St. Come de Beauce on June 22, (418) 871-5198; association des PREVOST-PROVOST d'Amerique, held a reunion at Laval on June 29, (418) 752-2046;

Les descendants de JACQUES RATTE, will hold a brunch in the fall, (418) 833-0708; association des familles RIOUX, at Thoulouze, France, Aug. 11, (418) 724-4081; association des familles ROULEAU d'Amerique, at Saint-Laurent, l'isle d'Orleans, Aug. 10, (418) 829-3877.

Jo Anne Lapointe is a free-lance writer who lives in Auburn.



FERNAND M. GUAY

Fernand M. Guay

Fernand M. (Blondie) Guay, 65, of Winter St., Lisbon, died Wednesday at Glynn- Brunswick Memorial Hospital in Brunswick, Ga., following an acute attack of heart disease.

Born in Lewiston, Oct. 27, 1914, the son of Charles E. and Regina L. Gaudette Guay, he was educated in Lewiston schools and was self-employed as a showman. He was an Army veteran of WWII and belonged to the Elks Club, American Legion Post No. 22, Le Montagnard Club, the National Showmen Club, Miami Showmen Club and Canadian Showmen Club.

Mr. Guay is survived by his wife, the former Kathryn Williams of Lisbon; a son, Michael C. Guay of St. Simon Island, Ga.; his mother of Lewiston; one brother, Laurier Guay of Springfield, Mass.; and two grandchildren.

Blanche Marcoux Jacques

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Was life-time Lewiston resident

Blanche (Marcoux) Jacques, 69, of 36 Cottage St., Lewiston, died Sunday at St. Mary's General Hospital, after a long illness.

Born in Lewiston, March 2, 1913, she was the daughter of John J. and Margaret Wiseman Marcoux.

She lived in Lewiston all her life and was a member of St. Mary's Church.

Mrs. Jacques was a well-known blues singer in the local area many years, having performed in numerous minstrel and vaudeville shows. Among her fans, she was known as "the Kate Smith of Lewiston".

Mrs. Jacques performed with the Lloyd Rafnell and Gordon Waite Orchestras and at Tex's Ringside. She also sang in Boston and other surrounding areas.

She is survived by her husband, Lucien, of



BLANCHE M. JACQUES
(1940s Photo)

Lewiston, whom she married May 25, 1940; by a daughter, Miss Georgette Marcoux of Providence, R.I.; and a sister, Miss Alice Marcoux of Lewiston.

N.Y. artists pondering area's past

By MATTHEW KENNEY
Special to the Sun-Journal

2-1-92

LEWISTON — Artists visiting the area from New York said on Friday they were still overwhelmed by the outpouring of stories and emotions the previous night at a special "Community Gathering" at the Lewiston City Building.

The gathering was organized to give local residents the opportunity to share their reflections on life in the Twin Cities from the 1930s through the 1950s. Among those in attendance were the composer, choreographer and set designer who will be working together to create an original dance and musical that will draw on the area's distinctive Franco-American culture and industrial past.

Performances are scheduled for early October in one of the old mills or shoe shops in Lewiston-Auburn.

Chris Hyams-Hart, who will write the musical score to the dance, said of Thursday's meeting, "It was really special for us — the pride and the power that they had, and the passion. I mean, we had a few people on the verge of tears."

Hyams-Hart said he and Power Boothe, the set designer, and choreographer Doug Varone plan to draw on the emotions and recollections of audience members as they fashion their contributions to the overall project.

All three artists stressed that their work would not attempt to recreate or depict in any factual manner specific events or scenes from the past.

"For me," said Hyams-Hart, "trying to write Franco-American music is silly since I'm not Franco-American. I'm going to write a contemporary score based on impressions from that music. So people are not going to hear in my music a direct correlation to the music they grew up with."

Similarly, Boothe said, "we're not Franco-Americans and we're not trying to be, but we do respect this community. We also have our own heritage and our own life and



MATTHEW KENNEY photo

New York artists Power Boothe, left, Doug Varone and Chris Hyams-Hart are shown at the corner of Pine and Lisbon streets. The three artists have been in the

Twin Cities for the past week to gather thoughts and ideas for an original dance based on the area's Franco-American traditions and industrial past.

our own art forms. And we're not going to deny that either. So as we digest this information (from the gathering) it's going to be transformed into our language. That language should have a similar emotional appeal."

Hyams-Hart said the music and dance would be created not just for a universal audience. "Obviously the piece is going to live beyond this community and go elsewhere."

Varone said that while the stories he heard Thursday evening were "extraordinarily emotional," equally if not more impressive were the body language, gestures and head movements as people spoke. He said it was subtle elements such as these that he would try to work into his dance routines.

Boothe said he was struck by the many stories which recounted the difficult lives and hardships many Franco-Americans endured during the heyday of the mills. And

yet, he said, "there's no sense of victimization. People focused on the positive, finding strength in religion and music."

Hyams-Hart said people "seemed to expect that it would always be hard," compared to mainstream American society, which dreams of the day when life will be easier and material needs will be met with little, if any, difficulty. He said the extremely personal nature of many of the stories had led the three to "change the direction of the piece from what could have been a political piece to being a very personal piece."

The composer said he would like to see another public forum scheduled, perhaps in late March, so that the artists could update local residents on how the project is developing and how people's ideas are being used in the formulation of the dance, the music and the framing of the two in a physical space.

Huge Franco-American families

Summer is when many Franco-American families get together in huge numbers for traditional family reunions. Some of these events attract thousands of people.

Franco-American families are often enormous, because birth rates among French-Canadian women in the 17th century "were among the highest ever recorded," according to Leon F. Bouvier, a researcher who published a study on the subject.

LES FRANCO AMERICAINS

Juliana L'Heureux

Bouvier reports that, in New France in 1666, women of child-bearing age gave birth to an average of about 1.2 babies a year.

This prolific trend continued into the 18th and 19th centuries. Bouvier reports that in the first half of

the 1700s, the number of children per French family was 8.39.

Between 1750 and 1799, the period immediately following the British conquest of Canada, the rate peaked at an average of 10.9 children per family.

Bouvier's study, "A Genealogical Approach to the Study of French Canadian Fertility, 1650-1950," is based on a genealogical study of the Dumont family.

I found an interesting article in an anthology of Franco-American

ENGLAND

are mostly a thing of the past

writings given to me by Madeleine Giguere, a sociologist at the University of Southern Maine.

Giguere says the study is significant because it shows how the reduction in fertility rates between 1850 and today indicates how Franco-Americans are assimilating into American society.

In my husband's family, his maternal grandmother, Emma Martin Morin of Biddeford, gave birth to 11 children between 1880 and 1900.

On my father-in-law's side, Memere Lumina Savoie L'Heureux of Sanford had an even larger family than the Morins: 15 children.

A significant change occurred in the next generation. Between 1926 and 1937, only five children were born to my husband's parents, Rose and William L'Heureux in Sanford.

My husband and I have just two sons, born in 1967 and 1970.

Bouvier concludes that the decrease in fertility rates is the

result of "increasing demands for a better economy . . . urbanization, (and) the weakening (influence) of Catholicism."

For a copy of this study, please send me a self-addressed, stamped envelope.

Juliana L'Heureux's column about southern Maine's Franco-American population appears Thursdays. She can be contacted at 7 River Run Road, Sanford, 04073, telephone 324-7494.

Set your toes tapping

LEWISTON — The famed Maine French Fiddlers will set toes to tapping and feet to flying at a giant soiree of traditional music and dance at Bates College in Lewiston on Saturday, Aug. 8.

Sponsored by the Bates Dance Festival as part of its gala 10th anniversary

celebration, the event will take place from 7:30 to 11:30 p.m. in the college's Alumni Gymnasium.

The celebration is geared as much for the viewer as the dancer. Members of the Vanaver Caravan folk dance ensemble will perform a stepdance suite showing the variety of jigging styles still practiced today in Quebec, and, in contrast, will demonstrate a bit of Appalachian and English style clogging.

Also on the program will be a sneak preview of scenes from "Survivance," a modern dance work being created at the festival by festival artists Doug Varone & Dancers.

Most of the evening, however, will focus on participatory dancing, when all will be invited down to the dance floor to join in on such old-time "jigs & reels" favorites as "Lady of the Lake" and "La Bastingué," as well as a sampling of waltzes and polkas. Teaching and leading the group dances will be



Members of the renowned Maine French Fiddlers will play for dancing at Bates College.

special guest callers Michel Thibault of Sherbrooke, Quebec, and Steve Zakon on East Sullivan, N.H.

Providing music throughout the evening will be the Maine French Fiddlers, whose past appearances have included Carnegie Hall's "Folk Masters" series and Garrison Keillor's popular public radio vari-

ety show. The members of this family-and-friends band are fiddlers Lucien Mathieu, his nephew Don Roy, Ben Guillemette, Ben's grandson Daniel Guillemette, and Eddie Deschenes, joined by a rhythm section consisting of Don's wife Cindy Roy on piano, Lucien's son Louis Mathieu on guitar, Ray Frechette on guitar and Jay Young on string

bass.

Admission to the soiree is only \$6, with a reduced rate of \$3 for students and senior citizens (under five, free). Seating is first-come, first-served, with tickets available at the door only. More information is available by contacting the Bates Dance Festival Office at 786-6390.

Cotes celebrate their past

EDITOR'S NOTE — Associated Press newswoman Elizabeth Cote traveled from her home in Montpelier, Vt., to northern Maine for a family get-together during the weekend. So did 1,800 other Cotes, who came literally from around the world to get acquainted and reestablish their Franco-American roots.

By ELIZABETH COTE
Associated Press Writer

MADAWASKA — Lost: My French-American heritage. Last seen: Several generations ago in a small New England mill town.

This past Fourth of July weekend, the search took me to northernmost Maine, along the New Brunswick border, to another small mill town where that heritage still lives in the daily lives and language of the people.

I was one of 1,800 Cotes who celebrated our 3 1/2-century-old history in North America as the focal point of the 15th annual Acadian Festival. The Madawaska Historical Society, which sponsors the annual event, picks a different Franco-American family to be celebrated each year.

This year was our turn, and I couldn't resist joining in.

One of the more popular attractions was a wall in the cafeteria at Madawaska High School which was

See Cotes, page 6

Cotes continued from 1

plastered with dozens of sheets of paper listing thousands of Cote names in a makeshift genealogical chart.

The name of Jean Cote, a Quebec founder who in 1634 became the first Cote to permanently settle in North America, was so high that no one could reach it — even with the yardsticks they used for pointers.

"More than 99 percent of us are from the same family," said Linda Dube, whose maiden name was Cote and who catalogued more than 8,000 separate family lines extending throughout North America.

Jean Cote "had five sons. They had huge families, by the dozen," said Dube. "At least one was responsible for 23 children."

The \$100,000 festival featured a talent show, a parade and a buffet dinner that was attended by all 1,800 participants.

I never established a direct link between Jean Cote and myself. Dube got stuck at my great-great-grandfather, Louis Cote, because I lacked enough details to track his ancestors.

"You're missing just a few key pieces of the puzzle," said Dube, who told me to go back to his birthplace, Claremont, N.H., for those details. James Cote of Winchendon, Mass., was luckier. He discovered he is a descendant of Jean-Batist, one of Jean Cote's five sons.

"My father told me about his father, and that's as far as I could get" until now, he said.

James Cote said he grew up speaking French until he began attending school in Massachusetts, an experi-

ence shared by my own grandfather and Cotes outside my immediate family who have moved far from Canada.

James' 16-year-old daughter, Jayna Cote, has begun to take French courses in school to get closer to her Acadian roots, just as I did back in high school a decade ago.

At the festival I relearned a lesson from back then — how to correctly pronounce my last name, with the emphasis on the second syllable. All my life, I have stressed the first syllable — making it sound like "co-tay" — instead of the correct "co-tay" — out of fear of sounding pretentious.

I traveled only 500 miles to Madawaska. Others came from halfway around the world.

Father Malcolm Martin, whose

grandmother was a Cote, traveled from Sao Paulo, Brazil, to be among eight Cote priests who said Sunday mass for festival participants.

Rejanne Cote Tozot traveled from Paris and Pauline Leblanc from Hawaii to the Riviere Vert, or Green River, valley that was their birthplace.

But it was Lisa Cote, 27, an Army medic stationed in Seoul, Korea, who won the award for traveling the greatest distance to the reunion.

"I put in for leave specifically for this," she said at the Saturday night banquet, which was held in a warehouse-like building that this Canadian border town uses for a skating rink in winter.

"I didn't say it was for a family reunion, because those happen all the

time. I specified an ancestral reunion."

Dube said she and her daughter went through as many American and Canadian telephone books as they could find, photocopying entire pages of Cotes.

"We gave a sheet to every Tom, Dick and Harry who wanted to type address labels" and 23,000 invitations to the reunion were mailed out, she said.

James Cote said the reunion was worth the trip from Massachusetts because it strengthened his appreciation of his heritage. He said he would try to pronounce his name the French way.

"I'm going to say co-tay" — with pride," he said.

Moi aussi, mon cousin.

Bicentennial video to focus on river 6-14-92

By JOHN TINDER

Special to the Sun-Journal

LEWISTON — "Lewiston: City on the River," the first in a five-part video series produced by the Bicentennial Committee to prepare for the yearlong celebration in 1995, is scheduled for release in late July.

The video will consist of old and new footage and old photos, and will focus on the Androscoggin River itself and how it influenced the city's development.

"We're making the kind of video that people will enjoy relaxing to," said John Bardwell, director and producer, "and hopefully it will give people insights into the city that they were not previously aware of."

Among many aspects covered in the film is the amazing and unique water power system developed for the mills.

"Lewiston was a pioneering center for water power, and it provided a shining example of a sophisticated water power system in its time," said Bicentennial Committee Chairman Rick LaChapelle.

Each tape will run between 30 and 40 minutes and will sell for less than \$15.

"This is a public project for the citizens of Lewiston, and we're trying to make it reasonably priced so everyone will be able to enjoy it," said LaChapelle.

Bardwell, who also is the narrator of all five videos, was the director of the Media Services Department at the University of New Hampshire for 30 years, retiring in 1990.

"I did a lot of work looking on the Franco-American culture in New Hampshire and how the mill communities there influenced the people," Bardwell said, "not unlike the challenge we face here."

The video project is part of an overall effort by the committee to both drum up support and help pay for activities during the bicentennial celebration in 1995.

Another project, the bicentennial coin, is already showing headway. The committee took out \$5,000 interest-free loans in 1991 from both Fleet and Androscoggin Savings Bank for the minting of the coins and was able to pay back the \$10,000 recently from the proceeds.

"All the different projects we are doing is our attempt to hit the entire market and put out a wide array of things so everyone will want to participate," said LaChapelle.

The other four videos are still in the works and will be released periodically in an attempt to maintain continual support for the project.

The tentative titles are:

- "Lewiston: Sports and Recreation," detailing the fraternal and religious organizations that evolved out of the mill community.

- "Lewiston: The Evolution of a City," which will follow the city from frontier town through industrialization.

- "Lewiston: Education and Culture," focusing on the different public, parochial and college institutions and theaters, special holidays and parades.

- "Lewiston: Governing a City," which will provide a political history of the city.

The committee would like anyone who has old photos of the city to come by Video Services Unlimited at 124 Canal St. for a five-minute visit and allow the company to copy the photo for potential use in the remaining videos.

Portland Press Herald F-27-90

MAINE/NEW ENGLAND

Byways of history reveal glimpse of Acadia

Historical accounts about the French people who live in Maine's north woods are difficult to find in one complete volume. But there are several pamphlets and small books that provide enough to piece together a good picture.

A recent visit to the St. John River Valley around Madawaska sparked my curiosity about two significant events which certainly have had a lasting impact on those who live there today.

Both events are serious, but oddly subdued in the narratives of most traditional history books.

Madawaskans call the first "Le Grand Derangement." This refers to the forced British deportation, in 1755, of thousands of Acadians from Nova Scotia.

It was a very dark time in



Les Franco Americains

the history of New France. Families were brutally split apart, and relatives spent lifetimes searching to find relatives again.

Refugees of the expulsion settled the Madawaska territory. Their descendants, who populate the area today, trace their ancestry directly to that horrible occurrence.

Secondly, a fairly obscure treaty drafted in 1842 called the Web-

ster-Ashburton Treaty, further shaped the lives of Acadians in northern Maine.

References to this treaty give credit to its author, the American politician Daniel Webster, for settling the "bloodless Aroostook War", a brief conflict between Maine and Canada that erupted over the Maine-New Brunswick border.

This treaty settled a touchy problem, but only on paper. For Acadians whose families were subsequently divided by the settlement, it began a century's worth of political and economic problems.

Some of the best pieces about Acadian history were printed by small publishing houses, which flourished for a short time but are now out of business. It's a lucky browser who can find their books.

Even if you can't, a modern

account of "Le Grand Derangement" is written by C. Bruce Fergusson in an introduction to "Evangeline: A Tale of Acadie," Henry Wadsworth Longfellow's epic poem about the expulsion.

And recently, "A Brief History of Acadia," by Rene Babineau, received its 4th printing by Andrepoint Printing Inc., in Opelousas, La.

Also, one of the best books available today is "Acadian Hard Times," a historic photograph collection and narrative, published in 1991 by the University of Maine Press.

— Juliana L'Heureux's column about southern Maine's Franco-American population appears Thursdays. She can be contacted at 7 River Run Road, Sanford, Maine 04073, telephone 324-7494.

Madawaska cultivates a rich French past

There are people who make a hobby of marking off places they visit on maps of the world. They talk about exotic trips to Europe, Africa or the Orient.

Very few people, however, have marked Madawaska off a list of places they've been. This summer, my husband and I made our second trip to this interesting area, rich in French culture.

If it were easier traveling the six-hour drive from Portland to get there, Maine's northernmost city on the St. John River would probably be a hub of tourist interest as inviting as Lancaster, Pa., or Cajun country in Louisiana.

History buffs should flock to this fascinating region: Its ancestry and French culture predates the American Revolution by more than a century.

Still, it's rare to find people in Maine, never mind the rest of the world, who have a chance to see the area.

Unfortunately, the French bilingual society in the region gets brief attention in the national scheme of



Les Franco Americains

things.

People who live their lives there, and in the surrounding St. John Valley, make no bones about the source of their heritage. It dates back to 1604 when French settlers first attempted to colonize Ile Ste. Croix, near Nova Scotia.

It's utterly amazing in our homogenized American society to find so many people bonded together by history and blood ties.

They pass their culture from generation to generation (in a French that scholars say is an ancient form of the language) by memorizing hundreds of stories and songs about their history.

Visitors to Madawaska won't hear accounts about French people masking their ethnicity or anglicizing their names in order to blend with the English — like many Franco-Americans did when they came to work in New England's textile mills.

In Madawaska people boast surnames like Cyr, Doucet, Chasse, Cormier, Melanson and Roy. Practically everyone knows precisely where their relatives came from.

Being able to speak French is a huge plus. In one charming encounter, my husband and I were asked if we spoke French when we bought stamps at the post office, as though speaking the native tongue made a difference in the price, which of course, it didn't.

Natives shun the label "Franco-American." They are French Canadians and Acadians by ancestry. If they live in Maine, they're Americans, even though many freely admit they feel more at home in Quebec than in Augusta.

One native told me, "It's only a two-and-a-half-hour drive to Que-

bec," which makes it 10 hours shorter than driving to New York City, and about 7 hours nearer than Boston.

He said it's common for Madawaskans to hold season symphony and opera tickets in Quebec.

Madawaska shares history with its sister city, Edmundston, Canada, a busy urban center located across an often congested, narrow steel bridge, on the northern side of the St. John River.

Split by circumstance in 1842, when the Webster-Ashburton Treaty fixed the boundary between Maine and Canada, the two cities recently renewed their friendship by adopting a regional flag. The flag represents the French families who founded the region — when it was once unified — before the British conquered Canada.

— *Juliana L'Heureux's column about southern Maine's Franco-American population appears Thursdays. She can be contacted at 7 River Run Road, Sanford, Maine 04073, telephone 324-7494.*

Portland Press Herald - 8-92

SUNDAY

8-23-92

Jo Anne
Lapointe



Franco file

University collection showcases Franco culture

The so-called Franco-American community of Maine — the largest and certainly the best known being the Twin Cities — has been a focus of sociologists, historians and thesis-writing students for the past three generations.

The University of Southern Maine's Lewiston-Auburn campus has played a major role in the keeping of accurate records of Franco-American history. In fact, the school has an impressive collection of books, photographs, newspapers, documents, and tapes.

Lewiston's lively politics is a story in itself, and the Franco-American Collection Center casts a spotlight on elements of that nostalgic and always interesting way of life.

For example, a short-lived feud gave birth to a short-lived newspaper, *Petit Journal*, published in the summer of 1916 by Henry F. Roy, who urged readers to support only Irish candidates for local and state offices. Roy also worked at *Le Messager*, a publication that supported only French candidates for political offices.

The Franco-American Collection includes copies of *Petit Journal*, *Le Messager*, *Echo*, *Maine*, *Les Defenseurs*, and *Observations* — all of which were published in Lewiston.

Madeliene Giguere, a retired USM professor, has volunteered her time and energy to organize the collection, compiling all of the holdings of *Le Centre d'Heritage* donated to the university several years ago. The materials have been copied on acid-free paper and stored in acid-free boxes.

Books donated by the Province of Quebec, *Conseil de la vie Francaise en Amerique*, and area residents have been cataloged in the University of Maine system. Thus, a student in Fort Kent, Orono or Portland can easily find out what's in the Franco-American Collection at the Lewiston-Auburn campus.

Giguere has been assisted by Sister Solange Bernier and Raymond Lagueux, who reviewed the books prior to their being cataloged. Also devoting many hours to the project have been Joanne Paradis, Leliane, Therese and Marie Jeanne Laurendeau, James Galipeau, Margaret Roy, and Julienne St. Pierre.

Recognition should also be given to the trustees of *Le Centre d'Heritage*, who since Oct. 23, 1971, have labored to collect, house and sponsor cultural events to fund activities of the Archives of *Le Centre*.

In one way or another, these people have also contributed to the preservation of Franco-American history: Mrs. Bertha Chaffers, Claire Bolduc, Bernadette Morin, Grace Marcotte, Marguerite Marcotte, Alberte Sasseville, Mrs. Romeo Forgues, Adelard Janelle, Alexis J. Cote, Raoul Pinette, Gerard Lajoie, Conrad Doucette, Mrs. Wilfrid Cloutier, Marie Badeau, Juliette Cloutier, and Roger Mailhot.

The Franco-American Collection Center is open during the academic year.

Jo Anne Lapointe is a freelance writer who lives in Auburn and Florida.

Montreal marks anniversary with festivals, concerts, more

Lively, modern and festive! That's the look Montreal has taken on for the summer as it celebrates its 350th anniversary with festivals, tours of historic places — and concerts by a Franco-American singer who has performed locally.

Lucie Therrien, who has entertained at the Franco-American Festival in Lewiston, will give four concerts July 28-31 at 7 p.m. at Square Berri, downtown near the Montreal campus of l'Universite du Quebec.

"They particularly were interested in my Franco-American heritage," said Therrien. "They requested contemporary music emanating from the United States. This will give me an opportunity to do a lot of French original work, as well as introduce other American multicultural songs."

"Franco-Americans have a vast number of songs from Quebec and some from France, but it is truly a breakthrough to be recognized for our own musical identity — and very exciting!" said Therrien, whose program will include French, English and Spanish-American songs.

Here is a sampling of some of the activities scheduled for the anniversary celebration: Just for Laughs Festival, July 30 to Aug. 9;

Jo Anne Lapointe



Franco file

Montreal International Country Festival, Aug. 27-30; Montreal World Film Festival, Aug. 27 to Sept. 7; an international magic conference, Sept. 16-20; Festival international de nouvelle danse, Sept. 29 to Oct. 10; Les Francofolies de Montreal, Oct. 2-10; and closing ceremonies, Oct. 10-12.

A complete listing of activities may be obtained from the Corporation des celebrations du 350 anniversaire de Montreal. Call 1-800-INFO-350.

The spotlight will also shine on Montreal's unique history. Musee d'archaeologie et d'histoire, for example, has an exhibit on the first settlement at Pointe a Calliere. During the 350th anniversary celebration, people dressed as historical characters and founders of the city will wander the streets of Old



Lucie Therrien

Montreal.

An audioguide called "Montreal Speaks" is available along with an illustrated map of historical sites in Old Montreal. All a person has to do is simply stand in front of a historical site and set any FM radio to the right frequency to hear recorded information in either English or French. This way, people may visit sites when they want and move along at their own pace.

Jo Anne Lapointe is a free-lance writer who lives in Winthrop and Florida.

French dignitary to visit Lewiston

Ambassador plans to deliver major address

By MARTHA C., DUMAIS
Sun-Journal Staff Writer

LEWISTON — The French ambassador to the United States will deliver a major address in Lewiston next month during a three-day visit to Maine, said Mark Adams, assistant to the city administrator.

Jacques Andreani, who has served in his current post since November 1989, will speak to an audience of roughly 250 at the Ramada Inn on Sept. 8, Adams said.

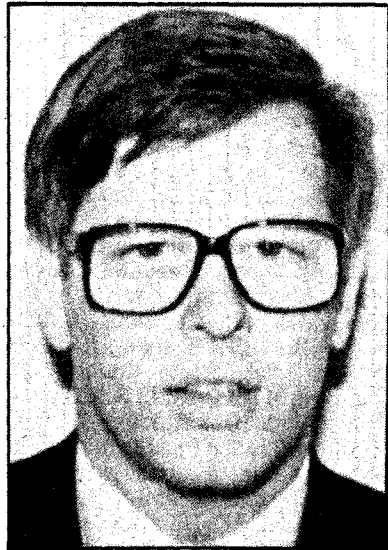
"This will be a historic cultural event for the city," said Mayor James Howaniec. "Lewiston's Franco-American heritage is what makes this city so culturally unique, and we look forward to celebrating it with the French ambassador."

It's the first time a French ambassador has visited since World War II, said former mayor John Orestis, a member of the host committee that's organizing a luncheon reception in Andreani's honor. "It's a real honor for the city to be chosen as a site for his speech. It's a recognition of the city's very rich Franco-American heritage and background."

The ambassador is scheduled to arrive in Portland from Washington on Sept. 7, and to take a cruise on Casco Bay. On Sept. 8 he will visit the Museum of Art before arriving in Lewiston shortly before noon, according to an itinerary released by the French Consulate in Boston.

The luncheon at the Ramada will include remarks by Howaniec, the presentation of a key to the city and other gifts, and entertainment by Marc Jalbert, a classical guitarist, with Jim Chatlain on the violin and viola, Adams said.

Andreani is to deliver a major address during the lun-



James Howaniec



Sen. Georgette Berube



Mark Adams

cheon, Adams said.

In the afternoon he will visit Orono and then attend a dinner in Poland by the Council on Foreign Relations, according to the itinerary. On Sept. 9 he is slated to meet with Gov. John R. McKernan, House Speaker John L. Martin and Senate President Charles P. Pray in Augusta before leaving for Boston.

The mayor assembled a host committee to organize the Lewiston event that includes Adams, Orestis, Sen. Georgette Berube, City Councils Edouard Plourde and Norman Poulin, professor Madeleine Giguere, businessman Raoul Pinette, writer Denis Ledoux and bank executive Ron Beauchesne, Adams said.

The group is putting together an invitations list for the luncheon that's "heavily Franco-American," Adams said. Invitations will go out this week, he said.

The city is seeking donations to underwrite the cost of the dinner, Adams said, Senate Majority Leader George Mitchell had hoped to attend, but finds he cannot because Congress is convening the same day, Adams said.

Andreani, 62, joined the Ministry of Foreign Affairs in 1953; his first foreign assignment was to the French Embassy in Washington between 1955 and 1960, according to the French Consulate.

He has served as his country's ambassador to Egypt and Italy.

Boston Globe 21 August '92



GLOBE PHOTO / GARY GUSINGER

Dancers rehearse "A Momentary Order" in Lewiston's Libbey Mill.

A NEW DANCE OF OLD MAINE

By Traci Grant
CONTRIBUTING REPORTER

LEWISTON, Maine - While Rita Jean was growing up in Lewiston, her father never let her talk about being Franco-American. Her roots in America were only a generation old, but she felt she could never speak about her French-Canadian ancestors.

To her, it was like some mystical secret that had to be kept within the family. Her family spoke French, but only in

their home. They sang traditional Franco songs and danced traditional Franco dances, but outsiders never knew about them.

It was something she couldn't understand, considering that one of every three Mainer is French-Canadian. All of the Franco families seemed to know about one another, but no one outside of their culture seemed to have any idea they existed. That's the way most Francos wanted it.

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1:00	6 Raynham Report 30648
	9 New Music Now 89938
	25 Monsters 735174
38	"Those Dear Departed" 43648
56	Friday the 13th 957396
	A&E Investig. Reports 871342
	BET Rap City 296342
	CNN Showbiz (R) 334716
	HBO "Fair Game" 7360396
	NICK Patty Duke 614984
	TDC American Documents 959174
	USA "Revenge of Teenage Vixens from Outer Space" 279218
	WPIX News (R) 716764
	WWOR JBT 131396
1:05	
	5 In Concert 1429919
	7 News (R) 11047822
1:15	
	TNT "The Minotaur: The

8:00	Washington Week (CC) 1957 1995
	Matlock (CC) 2537
	11
	2 Family Matters (R) 8112 3599 9537
	1 America's Most Wanted (CC) 81889 74599
	at Trek: The Next Generation (R) (CC) 702353
	Wilma 6593605
	News 3031402
8:30	
	2 Step by Step (R) (CC) 7247 5334 8044
	Bill Street Week (CC) 6042
9:00	
	2 Dinosaurs (R) (CC) 10089 7026 0250

then said, 'I don't see myself in this.'

For that reason, the artists are "trying to help them recognize the sources," she said. The piece blends traditional Franco music and dance with contemporary versions. Varone will conduct a pre-performance dis-

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Sun-Journal

Local news

Tuesday, Sept. 1, 1992

Making connections

Have a news item, sports story, photo idea?
Here's how you get it in the paper!

Community News: MAXINE TALON

Please send Maxine your: club news, church news, fairs, school notes, military notes, anniversaries, weddings and engagements.

Got a question? Please call 784-5411, Ext. 245

Breaking news: GLEN CHASE

Please call Glen if: You see news happening, you have a good idea for a story, or you want an issue clarified.

Please call 784-5411, Ext. 241

Sports news: GLEN BURGESS

Please send Glen your rec league results (all sports), bowling scores, youth league sports, pool and dart league results.

Please call 784-5411, Ext. 284

The Sun-Journal news FAX number is 777-3436

City's bicentennial will feature heritage

By MARTHA C. DUMAIS
Sun-Journal Staff Writer

LEWISTON — The city will show off the newly renovated portions of its City Building Thursday while formally launching the 1995 bicentennial preparations.

The open house for the building's first floor — which now houses the council chambers, mayor's office and administrative suite — will take place from 6 to 8 p.m. At 7 p.m., Mayor James Howaniec and at least seven former mayors are slated to meet with Rick LaChapelle, chairman of the city's Bicentennial Committee.

"We are kicking off preparations for Lewiston's bicentennial in 1995 and will be eliciting input from the current living former mayors of Lewiston," Howaniec said. "We are attempting to accentuate Lewiston's cultural heritage and the city's politicians of its past are certainly a colorful part of its heritage."

Howaniec said he hopes the public will attend the open house and become involved in the celebration of the city's Franco-American heritage for the next two years by participating in such events as the Franco-American Festival and preparations for the bicentennial.

Lewiston was incorporated under Massachusetts law in 1795. Maine became a state through the Missouri Compromise in 1820, and Lewiston elected its first mayor as a Maine city in 1863.

LaChapelle and his committee have been busy for months with fund-raising activities like commemorative coins and a five-part video series. The first video's focus is on the Androscoggin River and its influence on the city's development. Other videos are slated to cover sports and recreation, the city's history, education and culture, and a political history, organizers have said.

The completion of first-floor renovations at city hall coincides with the building's 100th anniversary. In May 1892 thousands of city residents filled the City Building to celebrate its dedication, two years after the city's previous headquarters was destroyed in a spectacular fire.

Phase 1B of city hall renovations transformed the old municipal court into the City Council's meeting area. Across the hall, the area that used to serve as the police station's guard room houses the personnel offices.

The city administrator's and councilors' offices occupy the area that once housed the police chief's office, the detective bureau and the traffic bureau.

This first of six phases of city hall renovations was pared down and divided into parts A and B because of funding constraints. Phase 1A, which included construction of a courtyard, a portion of sidewalk, new entrances on Park and Pine streets, a records storage area and three public restrooms, was completed in 1990.



Church work *Sun-Journal 9-1-92* JOSE LEIVA/Sun-Journal
Cal Young, heating technician from Nason Heating and Plumbing of Auburn, makes repairs on the heating system in the lower church at Saints Peter and Paul Church in Lewiston. The work is part of the church's ongoing renovation project.



KEN LOVE/Sun-Journal

Festival directors

The Knights of Columbus board of directors for the Franco-American Festival in Lewiston includes the people pictured here: front row from left, Nancy Bard, treasurer; Mayor James Howaniec; Fern Cloutier, chairman; Fern Forgues, chairman; and Dorry Forgues, secretary. Back

row: Nel Potvin, City Council; Dick Fournier, finance director; Ronald Beauchesne; Marcel Bilodeau; and Ray Chouinard, entertainment director.

5-5-92-92



9-16-92

To head Richelieu

Gerald Burpee was elected president for the 1992-93 year at a recent meeting of the board of directors of the Lewiston-Auburn Richelieu Club. Other officers elected were Vincent LeBlanc, vice-president; and Raymond Lemay, secretary/treasurer. Elected to serve as directors were Roger Bouffard, Mario Gendron, Tom Grenier, Germain Letourneau and Guy Pelletier. Roger Mailhot, immediate past president, was the installing officer.

9-16-92

Documentary looks at Twin Cities shutdown

LEWISTON — A documentary video on a violent labor dispute that put Lewiston and Auburn on the nation's front pages 55 years ago will be screened Wednesday at Bates College.

"Roughing the Uppers: The Great Show Strike of 1937" will be shown free of charge at 7:30 p.m. in Schaeffer Theatre. The video was produced by Robert Branham, professor of rhetoric at Bates, and students Lyn Francoeur and William Surkis.

The video, which uses archival films, photographs and interviews with strike participants and scholars, tells the story of the job action which shut down nearly all of the 19 shoe factories then operating in the Twin Cities. The strike was triggered when underpaid workers sought to organize for better wages and benefits.

Environment helped shape settlers' cultural differences

THE past several columns have dealt with my recent adventures among the Acadians, who live in Maine's northern St. John River Valley. Some readers I've heard from say they're curious to know more about the differences between Franco-Americans and Acadians, particularly in language and music.

Many of the questions came from Franco-Americans, who want to know how their heritage fits into the patchwork quilt of other Americans who share French ancestry.

To answer these questions, I called Lisa Ornstein, director of the Acadian cultural center at the University of Maine at Fort Kent.

She explained that a majority of early French settlers, the ancestors of Acadians and Franco-Americans, had similar backgrounds before coming to Nouvelle-France (New France).

They were farmers when they arrived. Whether they ultimately settled in Nova Scotia (Acadians) or in Quebec (Quebecois), they essentially shared the same language and music.

Slight cultural differences developed as the settlers adapted to their different environments.

The Acadian music was more entertainment-oriented and was influenced by trained musicians

also are adaptations to their new homes.

Acadian settlers adapted nautical terms into their French because of their reliance on the ocean. Quebec settlers did not have the same experience but adopted Indian words they shared with the Hurons.

Some of the differences involve word endings, pronunciations and meanings.

For example, the Acadian word "lantern," meaning ship's light, is "fanal" to other Frenchmen.

Ornstein speaks passionately about the Quebecois and the Acadian versions of French. Contrary to what many think, both groups speak good French, she says.

They think "good French" is only spoken somewhere else, she says. "If this assumption is true, then there's no place on Earth where good French is spoken!"

Despite these differences, the two groups had relatives in both communities and were not completely culturally isolated from one another, Ornstein explains.

— Juliana L'Heureux's column about southern Maine's Franco-American population appears Thursdays. She can be contacted at 7 River Run Road, Sanford, 04073, telephone 324-7494.

**Juliana
L'Heureux**

Les Franco Americains

who either visited the coastal communities or learned music there.

One of the first documented examples of this was Marc Lescarbot, a French historian and musician, who arrived by ship in Port Royal, Acadia, on a fur-trading expedition in 1606. He arranged a musical play for the settlers in Port Royal.

Later, when the British occupied Acadia, some of the music took on a Scottish tempo.

Quebec settlers' musical orientation came from Jesuit priests.

Jesuit music emphasized Gregorian chants. It also included adaptations of chants, called "plaints," which for the most part were religious stories.

This music also was influenced by Indian incantations.

Language differences between the Port Royal and Quebec settlers

Sept 1992

A request for pre-Vatican II Franco-American artifacts

It's an unusual request that we've received from Dr. Margaret H. Hannigan of Bailey Island — almost as unusual as the story which prompted the request. Let me start with the article that is featured in this summer's issue of *Boston College Magazine*.

There is a Jesuit priest in Boston who simply refused to retire. Well, that's not really true. Father William J. Leonard, S.J., the Boston College theologian and liturgical reformer, left the college in 1973, having reached the then-mandatory retirement age of 65. But he didn't actually retire.

Over the next five years, he taught at Pope John XXIII Seminary in Weston, Mass. Then he served as superior of the New York City Jesuit community that publishes *America* magazine. In 1978, Father Leonard returned to Boston College — and he began searching for a new project.

The new project came as a result of a conversation with Philip McNiff, a long-time friend of his and then-director of the Boston Public Library. Both men agreed that contemporary liturgical scholars were too close to events to study and analyze objectively the full impact of the Vatican Council on the American Catholic Church. This would be possible only from a distance of 50 years or more.

However, the question that concerned them was this: given the rate at which institutions and individuals were discarding their now-obsolete missals, prayer books and artifacts, would historians of the 21st century have the raw materials from which to draw a full appreciation of the pre-Vatican II American Church?

Mr. McNiff (according to Robert K. O'Neill, who relates the story in the magazine), feared they wouldn't. The Boston librarian suggested that Father Leonard and Boston College set about to document the liturgical history of the American Catholic Church's by-

devotions that he was being asked to document for posterity. Even as far back as his novitiate, he had found fault with the preconiliar emphasis on pietistic devotions and the veneration of Mary and the saints at the expense of Biblical studies — and he had devoted much of his priestly life to campaigning for change." (In fact, Father Leonard had been invited to the Vatican Council as a *peritus* or theological advisor to the Bishops).

And, of course, he was concerned about the magnitude of the project. For Father Leonard, the liturgy embodies the wholeness of the Christian experience. It doesn't end when people leave the church — it overflows into the daily life of the Christian, whether at home, at work or at play. Any material dealing with the Christian experience becomes raw material for future historians seeking to understand what it was like to be a Catholic in a particular time and place.

Printed material, which is abundant, represents only the tip of the iceberg, since it cannot adequately represent the importance of such popular devotions as novenas, missions, Benediction, holy hours, frequent confession, fast and abstinence, First Fridays and First Saturdays, stations-of-the-cross, and the rosary. Artifacts have to be preserved — also styles of dress.

"Would it be possible," asks author O'Neill, "to accurately depict Catholic life in 1950s America without reference to the parish priest's black cassock and biretta, the various habits worn by women Religious, Communion suits, dresses and veils, and parochial school uniforms? All these and more were interwoven into the fabric of daily liturgical life — and no effort to document this period could ignore these symbols and images of religious devotions and life any more than it could ignore the printed word."

Burns Library now houses an archive of pre-Vatican II devotional practice that may well constitute the world's most complete record of what it once meant to be an American Catholic. In the collection are 25,000 books and 50 cubic feet of pamphlets. Then there are the artifacts, occupying 18 cubicles — embroidered vestments, gold chalices, monstrances, ciboria, Communion bells and Communion plates, statues, paintings and prints, rosary beads, scapulars and medals, birettas and cassocks — and some 100,000 Mass cards, posters, programs, leaflets and holy pictures.

But there is one major weakness — the collection reflects to an overwhelming extent the experiences of Western Europeans. What of other traditions — particularly, in this region, the Franco American culture? This brings us back to Dr. Margaret H. Hannigan of Bailey Island. She writes:

"The collection has very few references to Franco-American Catholicism in the pre-Vatican II era — and Father Leonard is anxious to add this valuable group of religious articles and writings so that they will not be forgotten."

When future historians put the experience of growing up in the pre-Vatican II era in perspective, will they have sufficient raw materials from the Franco-American tradition from which to draw a full appreciation of the pre-Vatican II American Church as it existed in New England?

If you have artifacts that represent the Franco-American tradition prior to Vatican II, Father Leonard would be delighted to include them in the priceless collection housed at Boston College. Just mail or ship them to:

**Rev. William J. Leonard, S.J.
Burns Library**

Works by ⁹⁻²⁸⁻⁹² Kerouac surface

LOWELL, Mass. (AP) — Scholars say newly discovered letters and poetry by Jack Kerouac could enhance his reputation as a poet.

The late author's estate has announced that a 200-page unpublished manuscript and a small collection of poetry by Kerouac have been found. That follows the discovery of three other unpublished manuscripts and an unpublished collection of poetry in April.

"He's still known primarily as a novelist," said Paul Marion, a poet and cultural affairs advisor to the historical society of Lowell, Kerouac's birthplace. "It will be interesting in three to five years from now to see the new evaluation of him as a new major poet."

Kerouac is best known for "On The Road," a renowned work of the Beat Generation, a post World War II, pre-hippie group led by novelists and poets who rejected middle-class values and literary traditions.

The newly found manuscript, called "Book of Sketches," and the 20-page "Book of Haikus," may not be published for a couple of years because other material has yet to be published, said John Sampas, the author's brother-in-law and literary representative for his estate.

The work in "Book of Sketches" was written by Kerouac in notebooks he carried in his breast pocket between the summer of 1952 and December 1953, according to a note on one page by the author.

But Sampas said Kerouac wrote some of the sketches between 1953 and 1957, because each one has been individually dated.

Marion said Kerouac's prose and poetry continue to be relevant "to each new wave of young people."

"People who were Kerouac's followers and contemporaries have now risen into the literary power structure, and more and more of them are using his work in their classes," Marion told The Sun of Lowell.

"A lot of students, high school and college kids, plus older people, are going back to look at the period of consciousness expansion of the '60s and '50s," said the poet Allen Ginsburg, who will give a reading at the annual Lowell Celebrates Kerouac festival next weekend. "They want to get at the root of the human and ecological liberation movements."

The manuscripts whose discovery was announced in April are expected to be published in a single volume in the spring of 1995.

Friday 10.16.92

Tap your toes:

French Canadian jigs and reels coming to Bates College

LEWISTON - Sassy French Canadian jigs and rousing Irish reels will set feet to tapping at Bates College Oct. 28, with a concert appearance by noted folk musicians Andre Marchand and Grey Larsen.

The event is set for 7:30 p.m. at Chase Hall, located on Campus Avenue. Admission is \$3, with advance reservations available by calling 786-6327.

Marchand and Larsen are both former members of highly acclaimed bands that have played before to full-house crowds in Lewiston.

A veteran of the Juno Award-winning Canadian group La Bottine Souriante, Andre Marchand is known as much for his droll humor as his inspired singing and guitar work. A natural showman from a highly musical family, he keeps the beat with his feet as he performs everything from classic Auebecois

Oct. 28, Chase Hall

dance tunes to lusty "chansons a repandre," the chorus songs so popular at Franco house parties.

Adding a Celtic slant to the duo's repertoire is flute and concertina player Grey Larsen, formerly with the trio Metamora. Larsen is one of a handful of American-born musicians to be credited with sparking the Celtic music explosion in the United States during the mid-1970s. His 1987 solo album "The Gathering" received a citation from the National Association of Independent Record Distributors, and he has been invited to collaborate with such respected Irish musicians as Mark O'Connor and Maura O'Connell.

Together Larsen and Marchand blend their wizardry as instrumentalists and inventiveness as tune-smiths with a naturally charming



A evening of traditional French-Canadian and Irish music performed on concertina, flute, guitar, "feet" and vocals by Quebecois bon vivant Andre Marchand, formerly of LaBottine Souriante, and multitalented Midwesterner Grey Larsen, a veteran of Metamora is scheduled for 7:30 p.m., Oct. 28, at Chase Hall Lounge, Bates College, Lewiston.

stage presence in a dynamic display of traditional French, Irish and original music.

Their appearance at Bates, which

is supported in part by the college's Concerts Committee, is the first stop in a New England tour.

MOLIERE'S "SCAPIN!"

translated by Tunc Yalman

CAST

Octave	Mark Mannette
Sylvestre	Tom Dougherty
Scapin	Ahvi Spindell
Hyacinthe	Susan Spier
Nerine	Linda Lansing-Smith
Argante	Howard Koonce
Geronte	Keith Critchlow
Leandre	Glen Porter
Zerbinette	Lisa DeAngelis
Mandolin	Tom Morse/Joel Eckhaus
Guitar	Tim Westwig

Direction

Julie Goell

Set Design

David Mortimer

Costumes

Michele Constantino

Musical Direction

Gabriella Mira-Fithian

Stage Manager

Brenda Walsh

Technical Direction

Steve Rosenberg

Swordplay by Michele Constantino

Setting

A morning in Naples, 1671

There will be one intermission
Please, no taking of photographs

Moliere's "Scapin!" is presented through special arrangement with
Dramatists Play Service, Inc.

Devotion and hard work were fabric of seamstress's life

This has been called "The Year of the Women." To some, this conjures up thoughts of women in politics. To others it brings into focus achievements of women in various fields.

The Lewiston-Auburn area has had numerous Franco-American women who have been pioneers in the fields of education, research and business. Bernadette Morin Lecomte, for example, left her mark on the business community.

At age 24, Bernadette Morin started a business that would later grow into the well-known Morin's Bridal World. The beginning was humble indeed, with Morin designing and sewing bridal gowns in her living room after a hard day's work at Maine Baking as bookkeeper.

She realized that personal touches make the difference, so she frequently redesigned a dress to suit the specific tastes and desires of a client. It wasn't unheard of to see a light burning late into the night as Morin just had to add the little something to make a gown unique. It wasn't unusual either to see Morin at a wedding ceremony with needle and scissors in hand to make a final check.

Marie Laura Antoinette Bernadette Morin was the daughter of Amedee Morin and Alida Guimond Morin, born April 14, 1921, in Montmagny, Quebec. She was 3 years old when her mother died and her father took his two daughters

Jo Anne
Lapointe

Franco file



to Lewiston to live.

Educated in local schools and South Berwick Academy, Morin honed her artistic talents inherited from her mother, who was an artist. This served her well in her chosen profession.

Many people who knew Morin admired her sense of responsibility and dedication to the community. For example, when St. Peter's Credit Union was being reorganized through the efforts of Alfred O. Poulin, Morin and Gerard Janelle volunteered to help the fledgling organization.

Morin worked as bookkeeper and teller while Janelle filled in wherever needed. The office was located where Fern's Taxi is today, and it was open only two days a week because all the volunteers had other responsibilities.

The Catholic Bureau was founded by Father Drouin, O.P., and Morin became a member of the board of directors. The Catholic Bureau evolved into Tri-County

Mental Health Services.

She joined the board of trustees of Androscoggin Bank and was appointed to the Small Business Administration in Augusta.

Local churches also benefited from Morin's talents. She helped create costumes for plays staged at St. Dominic High School and other events at SS. Peter and Paul and St. Joseph's schools. She not only frequently donated her talents, she donated the costumes.

She opened her bridal shop to the Ladies of St. Anne of SS. Peter and Paul Church in celebration of their 75th anniversary. Nothing was spared. Her china, silverware, etc., were all at the church's disposal. She served a silver tea to which all members of the parish were invited.

Proud of the Franco-American culture in the Twin Cities, Morin made numerous contributions to its preservation. She did some stage and costume designing for "Huis Clos," a presentation staged by Le Centre d'Heritage at Schaeffer Theater, Bates College, Lewiston. She didn't hesitate to drive to Boston to pick up costumes for the operetta "La Veuve Joyeuse," also presented by Le Centre d'Heritage. It can easily be said that she contributed to the visual success of the operetta.

Morin was also instrumental in bringing La Chorale St. Dominique of Quebec City to perform at SS. Peter and Paul Church and the Cathedral of the Immaculate Conception in Portland in 1979.

One of her most outstanding successes was the stage work for "Memories of Edith Piaf," presented at Bates College in 1979. It was so successful that the entire performance was done at the City



Bernadette Morin

Theatre in Biddeford.

In June of 1980, Morin married Alphonse Lecomte. Also that year, she succeeded in bringing Liliane Guerard and Andre Lizotte of the Quebec Opera to perform at the Cabaret Quebecois at the Ramada Inn in Lewiston. She was also involved in planning and decorating for the Cabaret Quebecois. She took great pride in doing and giving it just the right touch.

Morin, who died July 2, 1986, was indeed an artist in her own right.

Jo Anne Lapointe is a free-lance writer who lives in Winthrop and in Florida.

L/A ARTS 92-93 SEASON

arts Great Performances Come Alive!



Doug Varone and Dancers "A Momentary Order"

Oct. 2 & 3, 1992, 8:00 pm; Oct. 3 & 4, 1992, 2:00 pm; \$10, W.S. Libbey Mill
World Premiere Performance of a new work that takes its inspiration from the rich cultural heritage of Lewiston-Auburn. The Varone Dance Project is a commissioning and residency project sponsored by L/A ARTS and the Bates Dance Festival, and funded by the Lila Wallace/Reader's Digest Arts Partners Program, the New England Foundation for the Arts, and the Joan Whitney and Charles Shipman Payson Charitable Foundation.

Sponsor: Philips Lighting



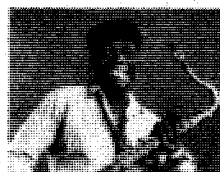
Forces of Nature with Thunderbird American Indian Dancers and Pura Fe "Ancestral Earths"

Oct. 24, 1992, 8:00 pm; \$15/\$13, Lewiston Junior High School
"Dancers catapulting and careening"
"Vibrant . . . a fury of exuberance . . . a soul lifting celebration" . . . outstanding . . . fresh . . . hot!" — Village Voice
Underwriters: Clover Health Care and Austin Associates



Milton Nascimento

Nov. 13, 1992, 8:00 pm; \$15/\$13, Lewiston Junior High School
"One of the greatest musicians alive."
— New York Times
Underwriters: Fleet Bank, Clover Health Care and Garrard & Company



**Call 782-7228 TODAY
for full subscription
information!**

**L/A ARTS, 234 Lisbon St.
Lewiston, ME 04240**



Trio

Apr. 17, 1993, 8:00 pm; \$18/\$16, Lewiston Junior High School

"Shirley Horn is an enchantress."
— New York Post

Sponsors: J. Dostie Jewelers and LA Professionals Circle



SEASON UNDERWRITERS: Androscoggin Savings Bank, Liberty Mutual Group, Fleet Bank, Clover Health Care, Shop 'n Save, Sun-Journal/Sunday, WCSH 6Alive!, Mechanics Savings Bank, Community Credit Union, St. Croix Parish Credit Union, St. Famille Credit Union, Rainbow Credit Union, Garrard & Co.

Lewiston promotion — circa 1947

Shop owner is

By BARBARA PROKO
Sun-Journal Staff Writer

LEWISTON — "Come to Lewiston, the Industrial Heart of Maine," the decorative stamps proclaim.

The late Louis Philippe Gagne had the stamps printed during his tenure as mayor in 1947-1948. Along with similarly themed posters and pins, thousands of them were distributed in an effort to promote the city.

A cache of several hundred thousand more recently came to light, and are now available at Reflections, a Bates Street second-hand shop.

Store owner Marty Tuttle is giving the stamps away free to anyone interested in carrying out Gagne's original intent: to promote Lewiston.

"They'd be great to stick on cards and letters," Tuttle suggested last week.

The 1-inch by 1½-inch stamps come in a rainbow of colors — orange, red, purple, blue and green. The hues appear remarkably vivid, considering the fact that the stamps have been bundled and stored in a basement for nearly a half century.

The design displays a map of Maine. Arrows point toward the heart that marks Lewiston's location, and the message beckoning visitors stands in simple block letters.

As 1940-ish as Andy Hardy movies, the vintage stamps would certainly appeal to nostalgia buffs.

"They've got a little bit of age to them, that makes them kind of special," Tuttle remarked.

The stamps blend in well at Reflections, a tiny shop filled with old jewelry, curios and home furnishings, and Tuttle plans to set up a special case to show them off.

When he displayed a few sheets of the stamps in his storefront window, they attracted considerable attention from elderly residents of the nearby Intown Manor.

"I'd bet my life at least 20 people stopped by to comment on the stamps and tell me this or that about the (late) mayor," Tuttle said.

Although Gagne (1900-1964) occupied the mayor's office for only two years, his political career spanned more than two decades and his interest in Lewiston was lifelong.

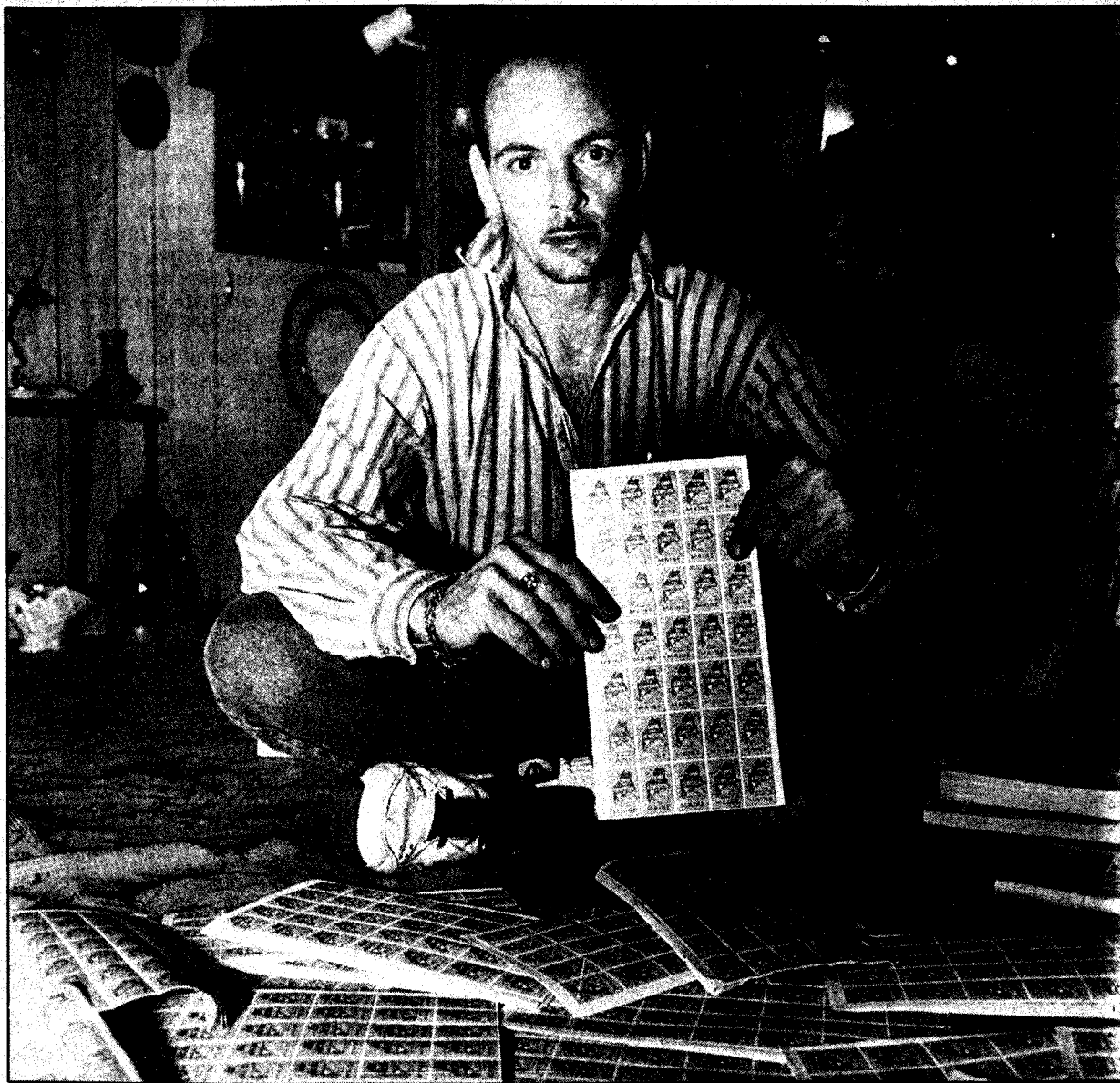
Moving here from Quebec in 1922, Gagne worked in the editorial department of Le Messenger Publishing Co. He served as a ward clerk in 1928, then held seats on the school and Selective Service boards and the City Council.

The two-term mayor was "vitally concerned with the French Canadian societies," according to the Geneva Kirk and Gridley Barrows book "Historic Lewiston: Its Government."

The authors attribute Gagne with founding Le Montagnard Snowshoe Club and the Vigilants, a sort of local government watchdog group; serving as first president of the American Snowshoe Union; and holding membership in Societe d'Assumption, Union St. Jean Baptiste, Association Canada-Americaine and the Musical Literary Club.

Coincidentally, it is Le Montagnard that owns the Ritz Theater — property that was in its heyday in the '40s and is now in the limelight of downtown revitalization as the

Sun-Journal 10-12-92
giving nostalgic stamps away



KEN LOVE/Sun-Journal

Marty Tuttle, owner of Reflections, a Bates Street second-hand shop in Lewiston, is giving away the stamps shown above to anyone interested in promoting Lewiston or for those interested in a touch of nostalgia. "Come to Lewiston, the Industrial Heart of Maine,"

home of LA Public Theater.

Also coincidentally, Tuttle recently rented a second storefront near the Maple Street theater, and plans to open a used furniture shop there soon.

Tuttle sees a common thread in all this: A sense of optimism about Lewiston, which Gagne fostered, burned brightly almost 50 years ago. It has been rekindled, and

stamps were printed while the late Louis Philippe Gagne was mayor in 1947-1948. The stamps, as well as posters and pins, were distributed in an effort to promote the city.

the effects are evident both in the city's landscape and its citizens.

"Back in the '40s, people had a sense of belief" in Lewiston, Tuttle said.

"I feel anyone who's trying to do anything in Lewiston, hey — give them credit. I think Lewiston has a lot of potential."

11-15-92

La Survivance Francaise holds election of officers

LEWISTON — Aliette Couturier was elected president of La Survivance Francaise for a two-year term during a recent general meeting.

Serving with her for the coming year are Doris Bergeron, vice president; Irene Biron, secretary; Annette Berube, treasurer; Ann Parent, assistant treasurer; Sister Solange Bernier, spiritual guide; and Agathe Poulin, Lucille Henault, Maybel Poulin, Lucille Bergeron and Alberta Poulin, directors.

Jeannette LaFlamme will be director of activities. The immediate past president is Rita Gosselin.

Rachel Desgrosseillier was the installing officer with the assistance of Irene Bisson, Cecile Dionne and Julie Cyr.

A musical program was presented by vocalist Doris Bergeron with Sylvia Roy as accompanist.

Refreshments were served by Lucille Henault and her committee.



Aliette Couturier

